

# THE STORY OF EARLIEST TIMES



BARKER · GRIMM · HUGHES

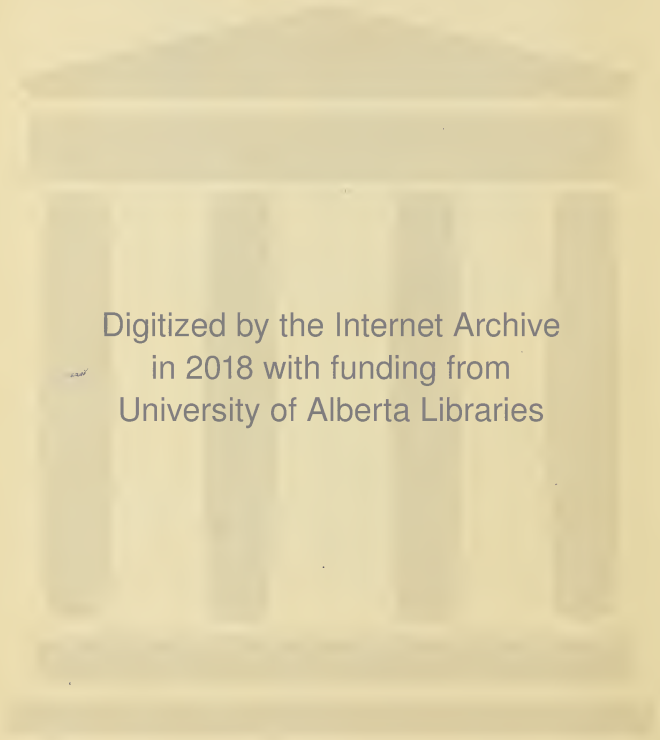
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# THE STORY OF EARLIEST TIMES

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## Foreword to the Teacher

The real obstacle to any successful single cycle history program has been the lack of a beginning book easy enough for fourth-grade children.

THE STORY OF EARLIEST TIMES removes this obstacle. Its use in launching a single cycle program in history definitely assures success, for this book is self-administrative in the hands of the pupils. . . . Its basic vocabulary is limited to the first 4000 words in the Thorndike list of words used by children. . . . Its sentences and paragraphs are simple and clear. . . . The content is presented in short stories packed with interest for children. . . . The organization of the stories into Units and Parts is made natural and comprehensible for the child by simple approach paragraphs and "short story" summaries that tie the book into an intelligible whole. . . . The activity suggestions at the ends of stories and units are not only within the range of fourth-grade ability, but are so handled that the child can undertake them for himself. . . . The pictures, maps, and time lines are true visual aids, closely identified with the text and designed especially to appeal to the interest and understanding of intermediate children.

In its *Conclusions and Recommendations*, the Commission on Social Studies of the American Historical Association, 1934, reported a particular need for material "which will relate in fascinating detail and episode the story of the evolution of culture and man's adventure upon the earth—which will describe the rise of industrial society—in language a child can understand." THE STORY OF EARLIEST TIMES is a concrete answer to this demand. It is a history of the everyday things that touch children's interests and experiences—

fire, tools, language, clothes, houses, farming, ships, writing. It relates in “fascinating detail and episode” the story of the great social, economic, and political inventions of man from primitive times to the Middle Ages.

THE PUBLISHERS

## Pronunciation Key

The first time any proper name or unfamiliar word is used, it is pronounced according to the following key:

ă as in at	ĩ as in it
ā as in face	ī as in mine
ä as in father	ö as in not
à as in ask	ō as in open
â as in ball	ô as in long
ě as in end	ōō as in too
ē as in be	ũ as in up
ẽ as in her	ū as in use
û as in turn	

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"It is fire! To the water!" cried the old man. He was the only one of these early people who had ever seen fire.

## PART I      *What People Learned Before They Could Write*

If we look around us, we find the world full of all sorts of things we use and enjoy. How did we come to have them all? They are the result of thousands of years of thinking and working on the part of people who lived before us. Down through the years, a man here and a woman there had an idea or made something which was a wonderful gift for all who lived after them. Our world today is a great treasure chest full of gifts from people who lived long ago.

Some of the things we use have a story going back to the first people, who lived in the dangerous days when no one knew how to make a fire and all the animals were wild. The earliest people did not have houses or know how to grow food on farms. They were afraid of fierce animals and had a hard time getting enough to eat. So they began to use fire to frighten the animals and they made tools to help get more food. They invented needles and learned to weave cloth in order to have clothes to keep them warm. If they could not find a cave to live in, they built homes out of whatever they could find to keep from freezing or being killed by the animals.

Many gifts went into the treasure chest of the world in the thousands and thousands of years that passed before anyone knew how to write. Later, people made better things so that some of the earlier ones were used no more. And, always, people were having new ideas and putting new treasures into the chest, as we are still doing today.

The stories in Part I of this book tell how a few of the first great gifts were probably put into the world's treasure chest. In reading these stories there is a very important thing to remember. Long, long ago, people made the first fires, the first tools, the first clothes, and the first houses. They tamed the first animals, and learned to farm, and made things out of metal. Without their gifts, most of the things we prize today could never have been made at all.

The first four units in Part I are about what the people who lived before anyone could write gave to the world. These four units are:

Unit One. When People Discovered That Fire Is  
a Great Treasure

Unit Two. In the Dangerous Days When All the  
Animals Were Wild

Unit Three. When People Were Beginning to Build  
Houses

Unit Four. After People Had Begun to Farm

## UNIT ONE

### When People Discovered That Fire Is a Great Treasure

Did you know that there was a time when people did not know how to cook or to keep their homes warm? The people in the picture of a long-ago forest fire did not know that fire is a great treasure. In Unit One you will discover how people learned that fire would frighten animals away, keep their homes warm, and make their food taste better, and how they finally invented ways of making fire.

#### CHAPTER I

#### The First Fires

Many, many thousands of years ago, so long ago that we can hardly imagine how far back in time it was, a young man named Rud (rŭd) lived in the forest.

One morning Rud awoke coughing. The air was very warm and hard to breathe, and there was a strange, yellow light in the sky. Rud was frightened without knowing why he was afraid. He called to the other men to come and look. He woke up his old

grandfather Das (däs) and helped him down to the ground, for this was in the days before there were any houses. People slept in trees to be safe from the wild beasts that hunted in the forests at night.

Grandfather Das rubbed his eyes and looked at the sky. "It is fire," he explained. "A long time ago fire came to the forest. Red flames destroyed the trees, and nothing was left but hot, black stumps that hurt us when we touched them. I have told you often about that terrible time when the lake was the only place where we were safe. We must all hurry to the lake now. Fire will not go into water, and we shall be safe there."

While the old man was speaking, a herd of wild horses came running along the path that led to the lake. Then there came the noise of an elephant crashing through the underbrush. Small beasts crowded big ones in their haste to reach the water. The wild creatures seemed to have forgotten that they feared each other. A deer with wide, branching horns ran down the path beside a wolf. All the animals were hurrying toward the drinking place.

"Come," said old Das, "let us, also, find safety in the water."

Just then a hot wind struck the faces of the forest people. The smoke grew so thick that they could hardly breathe. A boy, who had climbed to the top



Long ago when all animals were wild, Africa and England were connected with Europe.

of a tall tree, cried out in fear. He had seen great, red flames shooting toward the sky and clouds of smoke rolling up over the forest. His keen ears had heard a snapping and roaring sound. Very quickly he climbed down and hurried with all his people to the shore of the lake.

Most of them had never seen fire before. They were all terribly frightened as they stood by the water's edge watching the great trees catch fire and the burning limbs fall to the ground.

Soon the flames came so near that men, women, and children waded out into the water. There they stayed for many hours. The heat was great, and their eyes were red and sore with smoke. But the water kept them from burning, and the fierce animals near them were too frightened to hurt anyone.

When the fire died down, and the people dared to move away from the edge of the lake, old Das warned them to be careful. "Do not touch the hot, black stumps. They will hurt you," he said.

A girl, who was walking ahead on the path into the smoking forest, did not hear the warning. She stepped on a hot branch of a fallen tree and screamed with pain. Rud ran and took hold of the branch that had hurt her, but he, too, cried out and dropped it. Both had learned that fire could hurt them, just as old Das had said.

It was then that Rud saw a deer that had not been able to reach the water in time. It had fallen on the path and had been roasted by the fire. The burned deer flesh did not smell like any meat that Rud had ever eaten, but he was very hungry. He tore off a piece of the deer meat. The taste of it surprised him. He smacked his lips and held out a piece of the meat to the girl, who bit into it with her strong white teeth. She found it more tender than the meat she was used to eating. By this time old Das and the others were standing about. Rud gave each of them a piece of roasted deer. They were hungry and were glad to eat it, although they said, "This meat has a strange taste!" This was the first time any of them had eaten cooked food.

For many days there was fire in the forest. Then a rain came and put the fire out. After that the forest people went back to eating raw food as they had done before the forest fire cooked the deer for them. It did not take long to learn to fear fire, but it took them many, many years to learn how to make fire help them.

As time went on there were other forest fires. Sometimes people saw lightning strike a tree and start the forest burning, and slowly they began to make fire help them. They found that a burning stick would keep them safe from animals, who feared



Long, long ago, someone discovered how to make fire, and so gave the world one of the most useful gifts ever put into our treasure chest of great inventions.

fire very much. They learned, also, that they could warm themselves by the flames when they were cold. After a while they found that they could feed fire with wood so that it did not go out and leave only gray ashes. Later they learned to cover the red coals with ashes at night so that the fire would keep while they slept. People used the fires of the forest a long time before they found out that they could make fire.

At last a hunter found that he could rub one stick against another and start a fire. His fire was not made so quickly as our fires are. First he collected a little pile of dried leaves and bits of wood. These he placed in a sheltered spot. Then, very patiently, he rubbed one stick back and forth against another until a spark flew out and set the leaves and dry wood to burning. This way of making a fire was very slow.

Long afterward, when people lived in caves, they invented an easier way of making fire. The cave men knew how to bring sparks by spinning the end of a stick against a dry log. They used dry moss and leaves and twigs to catch the sparks of fire made by whirling the point of the stick against the log. A fire was kept burning near the door of the cave day and night, and sometimes the cave women cooked food over it. They had learned to like their meat and fish that way. They liked, too, the warmth of the fire in the cave when cold winds blew outside.

### THINGS TO TELL

1. What frightened Rud when he awoke in the morning?
2. Why did he not know what a forest fire was?
3. How did Das know where to go for safety?
4. How did the animals know?
5. What did the people learn about fire when they came out of the water?

6. Give two reasons why people learned to like fire.

7. Why did cooked meat taste strange to Rud and his relatives?

8. Why is fire one of the important early gifts in the world's treasure chest?

### COMPARE THEN AND NOW

1. Ask a boy scout or some other person how a fire can be made without matches.

2. Write a paragraph telling how fire in your home is different from fire in the homes of the first people.

### THINGS TO DO FOR UNIT ONE

1. Begin now to find and put into your notebook a collection of pictures relating to the way people lived before they could write. Write a few lines below each picture to tell what it shows.

2. Read other stories of how people discovered that fire was a great treasure. Any of the following books that you find in the library, or you or your friends have at home, will tell more about fire:

Erleigh, Eva, *In the Beginning* (Doubleday Doran & Co.), pp. 14-16.

McIntyre, Margaret A., *The Cave Boy* (D. Appleton-Century Co.), pp. 43-51.

Mohr, Washburne, and Beatty, *Days before Houses* (Rand McNally & Co.), pp. 14-29.

## A SHORT STORY OF UNIT ONE

Looking at the map on page 5, find out what words are needed to fill in the blank spaces in the following paragraphs. Then write the complete story on a page of your notebook. Do not write in *this* book.

HOW PEOPLE DISCOVERED THAT \_\_\_\_\_ IS A GREAT \_\_\_\_\_

Many, many thousands of years ago, Europe was nearly all covered with \_\_\_\_\_. People and \_\_\_\_\_ lived in these \_\_\_\_\_. Hunters and animals moved about hunting food, sometimes crossing from one continent to another by \_\_\_\_\_ of land. Very, very slowly, people were learning to use \_\_\_\_\_. They used it for protection from wild \_\_\_\_\_, for \_\_\_\_\_, and for \_\_\_\_\_. The use of \_\_\_\_\_ was one of the very first gifts that went into the world's \_\_\_\_\_ chest.



The cave men lived long, long ago in the dangerous days when the world was covered with forests and all the animals were wild. By this time, people had learned that fire would keep hungry animals away, and that sticks and stones could be shaped into weapons.

## UNIT TWO

### In the Dangerous Days When All the Animals Were Wild

The people who lived long ago found it very hard work just to keep alive. The forests were full of hungry, wild animals who ate each other and ate people, too, if they had a chance. Men and women had to have very sharp eyes, keen ears, and strong bodies to live long in the days when they had only sticks and stones to help them fight off fierce animals and get food. When people thought of living in caves, making tools and warm clothes, and drawing pictures, the world began to be a more comfortable and pleasant place.

The five stories named below tell about some of the things people learned to do in the dangerous days when all the animals were wild.

Ba-Bu's Cave Home

How Ba-Bu and Ba-Ba Made Stone Weapons

How La-Lu Made Clothes for Boo

Boo's Spear

Boo's Pictures on the Cave Wall

## CHAPTER II

### Ba-Bu's Cave Home

Thousands and thousands of years after Rud had seen the yellow light of the forest fire, an old man, Ba-Bu (bä-bōō'), lived in a cave with all his relatives. There was Ba-Bu's wife, who was old like himself. There were his sons and daughters and their children. There were his younger brothers and sisters with their children and grandchildren. All these people—grandmothers and grandfathers, fathers and mothers, uncles, and aunts, brothers and sisters and cousins—lived in this one big cave, for no one knew how to build houses as we do today.

Ba-Bu had moved into the cave when he and his wife were young. It happened this way. Ba-Bu was hungry. He did not care very much what he ate, but he wanted something to take away the empty feeling in his stomach. The weather was cold, and food was hard to get. He went far into the forest looking for berries or sweet roots or some nuts from a tree. He went farther than he had intended to go, without finding anything to eat but a few roots growing near the bank of a river. Then he saw the day was almost gone. He could not reach home before dark.

Soon the sun would set, and fierce animals would

go stealing through the forest hunting for something to eat. Ba-Bu thought that he would climb a tree and spend the night in its branches for fear some hungry wild beast might kill him.

While he was looking for a tall, strong tree, he saw a hole at the foot of a great rock. At first he feared that it was the home of a cave bear. His sense of smell was very keen and his hearing was very sharp. His nose told him that no wild animal lived there. He listened. He could hear no sound of footsteps such as an animal might make. He could hear no sound of breathing. He was tired and hungry and cold, so he crept inside the hole and went to sleep.

When Ba-Bu awoke, he was warm. The sun was shining, and there was enough light so that he could look about the cave. It was like a big room reaching far back into the hillside. Ba-Bu thought that this was the biggest and finest cave he had ever seen. He stood looking at it for some time. Then he had an idea. He hurried home and told his wife that he had found a new home for her and that they were going there to live.

His way of talking was not like ours. Language is such a wonderful thing that it took thousands and thousands of years after Ba-Bu's time for people to learn to speak as they do now; but his wife understood him and followed him to the cave.



Language began many, many thousands of years ago. Can you understand what this cave man and his wife are telling each other? Do you think they used as many words as we do?

Before dark, Ba-Bu piled large stones before the opening of the cave to keep out the wild animals while he and his wife were sleeping. That night, although the cold wind blew and the rain fell outside, Ba-Bu and his wife were warm and dry.

The next morning Ba-Bu said to his wife, "This is a good cave home."

"Yes," she agreed, "It is warm and dry. Let us live here always."

"The cave is big," said Ba-Bu. "Let us get my brothers to come and live here, too."

So it was that Ba-Bu found the big cave and took

his wife and his brothers and their wives to live in it. He lived there all the rest of his life, and for hundreds of years his children and his children's children went on living there. Fathers and mothers, uncles and aunts, brothers and sisters and cousins lived their whole lives together in the same cave home. They were all one big cave family.

### THINGS TO SHOW

1. Ba-Bu could tell each of the following things without using a word. Can you?

I am hungry.

I am cold.

I have hurt my foot.

Good-bye.

I am pleased.

2. Show how Ba-Bu sniffed the air.

### SENTENCES TO FINISH

List in your notebook the words or phrases that complete the following sentences:

1. Ba-Bu went into the forest looking for \_\_\_\_\_.

2. He did not sleep on the ground because \_\_\_\_\_.

3. It took \_\_\_\_\_ for people to learn to talk as they do now.

4. Ba-Bu's sense of smell was very \_\_\_\_\_.

### CHAPTER III

## How Ba-Bu and Ba-Ba Made Stone Weapons

The men who lived hundreds and hundreds of years before Ba-Bu had only clubs and wooden spears and rough weapons that they had made by striking one stone against another. Ba-Bu had a good fist hatchet.

Ba-Bu was very proud of his fist hatchet, for it took him many hours to make it. He first found a kind of stone called flint. Then he struck this with another stone, again and again. He kept on until he had chipped off enough bits of stone to leave an edge all around one side of his piece of flint. When he finished, he had a hatchet about nine inches long and smaller at one end than the other, so that he could hold it easily. Ba-Bu's hatchet had no handle but it was a good weapon. With it he could strike a blow hard enough to kill a bear, or he could cut up a deer for his family's dinner.

Long after Ba-Bu had grown old and died, a man named Ba-Ba (bä-bä') lived with his young wife, La-Lu (lä-lōō'), in the same big cave where Ba-Bu had lived. Ba-Ba knew how to make many more



The first hatchets in the world were made of stone and had no handles. This is the way a cave man made one of these early fist hatchets.

kinds of weapons than Ba-Bu had made. When he wanted to make a hatchet, Ba-Ba looked for a piece of the same hard kind of stone that Ba-Bu had used. He found a piece about the right size for a fist hatchet. Then he put an edge on both sides of the stone. He did this by pressing a hard bone against



After someone had invented a spear by shaping a stone to a sharp point and tying it to a stick, food was easier to get. Early hunters could throw their spears far and straight.

the edge. The bone would chip off tiny bits of stone and make a sharp blade, so that his fist hatchet was more useful than Ba-Bu's.

In much the same way Ba-Ba made knives and spear heads. To make a spear he shaped his stone to a sharp point and tied it to a stick. He could throw his spear very far and straight. Many a time it saved his life in fights with fierce animals. Again

and again it brought him food, for he could spear fish with it as well as kill deer and wild pigs.

The most precious things Ba-Bu and Ba-Ba and the other cave men had were their stone weapons.

### THINGS TO TELL

1. Tell how Ba-Bu made a hatchet.
2. Name the weapons that Ba-Ba made.
3. Name some tools that men use today.
4. Who makes the tools people use today?
5. Ba-Ba's most precious things were his weapons. Are weapons the most precious things we have today?
6. Were the weapons made by early men worth putting into the world's treasure chest? Explain your answer.

### TOOLS THEN AND NOW

1. Draw in your notebook a knife like Ba-Ba's, and beside it draw the picture of one your mother uses in your home for cutting bread.

2. Draw a picture of Ba-Ba's spearhead. It was exactly like the one pictured on page 64 of *Days before Houses* written by Mohr, Washburne, and Beatty. Perhaps that book is in your library.

3. Visit a museum, and ask to see the weapons of the Stone Age or of the early Indians. Report to your classmates whether or not the weapons at the museum are like those that Ba-Ba made.

## CHAPTER IV

### How La-Lu Made Clothes for Boo

After Ba-Ba and La-Lu had lived for some time in their cave home, a baby boy came to them. La-Lu called her little boy "Boo" (bōō). She carried him with her wherever she went. Baby Boo would sleep in a bed of leaves or of grass on the bank of the river while his mother fished; or he would lie in the sun kicking his toes and trying to catch them with his fingers while she gathered berries.



Boo's mother had to go out into the forest and gather fruit for her family to eat. Who gathers the fruit you eat?

One day Ba-Ba went hunting and came home with a small deer which he had killed with his stone-pointed spear. He skinned the deer with his stone knife, and threw the skin down beside the cave door.

While his father was cutting off pieces of deer flesh to cook for his dinner, baby Boo crept toward the skin. By and by he lay down on it and slept. It was cold in the shade by the cave door, and Ba-Ba pulled the corner of the skin over little Boo to keep him warm.

When La-Lu saw her baby wrapped in the deer-skin, she said, "This is a good way to keep the cold winds away from baby Boo. I will make a warm covering out of this skin for him to wear."

Very gently, so as not to wake him, she lifted Boo from the skin and laid him on the grass in the warm sun. With a stone knife, she scraped the deerskin until every bit of meat was gone. Then she spread it in the sun to dry and set heavy stones along the sides to hold it in place. For many days she left it drying in the sun. Every day while the skin was drying, La-Lu pounded and rubbed it with smooth stones that she found in the river. This made the skin soft so that Boo could wear it.

When La-Lu thought that the skin was ready, she said to Ba-Ba, "I need a piece of bone to punch holes in this skin so that I can tie the edges together."



This is the way cave women softened skins for clothes.

So Ba-Ba made a needle of bone and cut some skin into long strings for La-Lu to use as thread. She sewed the deerskin so that it hung from Boo's shoulders and came together under one arm. Boo's skin coat kept him so warm and comfortable when the weather was cold and stormy that after a while La-Lu made skin clothes for herself and Ba-Ba.

## THINGS TO TELL

1. Of what was Boo's coat made?
2. What three things did La-Lu have to do before the skin could be used for a coat?
3. Where did La-Lu get her needle? Her thread?

## SEWING THEN AND NOW

1. Make a list of the things that the story says La-Lu used in making Boo's coat.
2. Make another list of the things your mother would use if she made you a coat.
3. You can see just what the three kinds of tools La-Lu used in making clothes looked like if you can get the book, *Days before Houses*, by Mohr, Washburne, and Beatty. You will find them on pages 31 and 56. You may like to read the story, "How a Cave Girl Learned to Sew."

## CHAPTER V

### Boo's Spear

Boo had eaten fish ever since he could remember. The cave people speared them and cooked them over the coals in the same way that they roasted meat.

One day, when Boo was about ten years old, his mother left him with his baby sister while she went into the forest after berries and wild roots. "Stay near the cave," she said. "Watch out for hungry animals."

Boo took the baby down to the river bank and made a bed of grasses for her to sleep in, just as his mother used to do for him when he was little.

While the baby slept, Boo lay in the shade on a rock that hung out over a pool at the bend of the river. He lay flat on his stomach with his hands in the water and watched a fish in the pool. When it swam toward his fingers, Boo waited, very still, till it swam nearer. Then he caught it with his strong hands and threw it quickly onto the bank.

After that he could not catch any more fish with his hands. They kept too far away for him to reach, so he left the flat rock and went to sit against a tree. "With a spear," he thought, "I could catch many fish."

Within reach of his hand, he saw a stick lying on the ground. He picked it up and looked it over carefully. It was not exactly straight, but it was quite long and strong. Boo thought it would make a good spear handle if he could find a sharp, pointed stone for a spear head.

"In the sand over beyond the flat rock, I can find a stone that will do," he said to himself.

Boo looked at his baby sister sleeping in her bed of grasses. He ought not to leave her if some hungry beast was hiding in the edge of the forest or in the long grass by the river bank. He looked carefully all around. There was not a sight or sound of danger.

Quickly he ran around the bend in the river and down to the shore. There, half hidden in the sand, was something smooth and white. Boo gave a glad shout. Here was part of the tusk of a mammoth (măm'öth). This would make many heads for his father's spears and many fine needles for his mother.

But the sound of his baby sister's crying came to him. Running back to her, dragging the tusk behind him, the boy stumbled and hit it against a hard rock. He picked up a bit of ivory that had split from the end. It was shaped almost like a spear head except for a little hook sticking out at the side. Boo made up his mind to use it.

"Be still, little sister, or the fish will swim away," he said to the baby. "See what Boo found down by the river." Soon the baby was quiet and contented. With big round eyes, she watched her brother push the tip of the small piece of ivory into the split end of his stick and tie tough grasses around it to hold it tight. When the spear head seemed firm enough, Boo waded a little way out into the water. He stood very still in the river with his spear ready. As soon as a fish swam near, the boy speared it. At first he thought the fish had escaped. He lifted his spear from the water to see. There was a fish firmly caught on the hook at the side!

Again and again Boo tried his spear. Fish after fish came up safely fastened on the hook. "This spear with a hook on it is good for catching fish," he said to himself.

When he had enough fish for a meal, Boo tied them together with a strong, tall weed. He carried the baby and the fish up to the cave. Then he went back for his new spear and the big piece of ivory.

La-Lu was proud of her son for catching so many fish. She said, "I will cook them over the fire. They will be good with the wild roots and berries I have gathered. What a good meal!"

Ba-Ba was interested in Boo's spear. He saw that a spear with a hook on it would catch more fish than



Here is the little cave boy fishing with a new kind of spear.

a spear with a smooth point. Boo's father was so pleased with Boo's spear head that he made one for himself out of the ivory Boo had found in the sand. There was only one hook, or barb, on Boo's spear; but Ba-Ba carefully cut two barbs, one on each side of his spear head. When he fished with this new invention, Ba-Ba caught more fish than any of his relatives.

Soon all the men in the cave had barbed spears, and from that time on food was a little easier to get. Boo had helped to put a new invention into the world's treasure chest.

### THINGS TO TELL

1. Tell of two ways by which Boo caught fish.
2. Did La-Lu cook fish just as your mother does?
3. Why should the barbed spear head go into the world's treasure chest?

### FOOD THEN AND NOW

1. Write a list of three kinds of food that Ba-Ba and La-Lu ate, and after each one write the way that they got it.
2. Write a list of three kinds of food that you eat with the way that you get each kind.
3. Write a list of three kinds of food that you can have which Ba-Ba and La-Lu never had.
4. Write a list of the things which might help you to catch fish today. Would you spear them as Boo did?
5. The story and the pictures on pages 59 to 69 of *Days before Houses* by Mohr, Washburne, and Beatty will tell you many more interesting things about how cave boys went fishing.

## CHAPTER VI

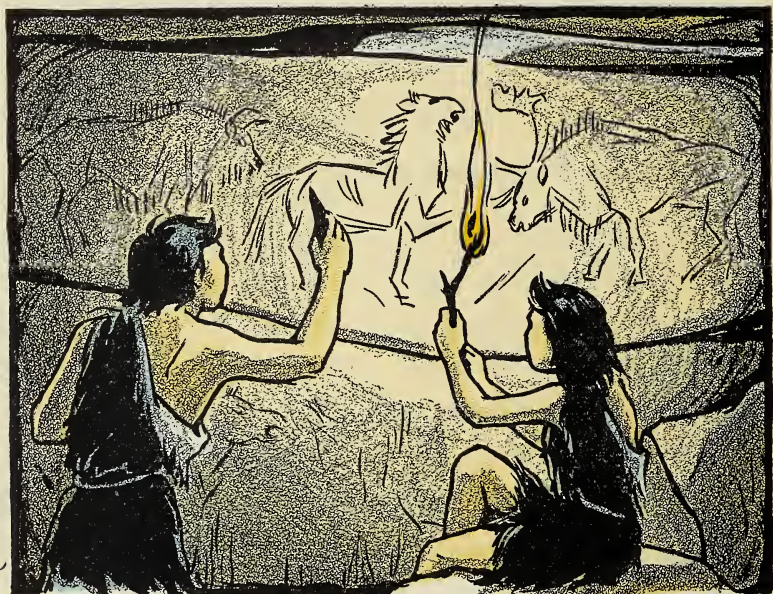
### Boo's Pictures on the Cave Wall

While the other cave boys, who were Boo's cousins, played about the fire near the mouth of the cave, Boo often went down to the river shore. He liked to draw pictures in the soft sand with a stick or a pointed stone. Sometimes he drew a deer with great, branching horns or a fierce, wild bull pawing the ground. He drew pictures of wild horses, too, just as he saw them on the bank of the river where they went to drink.

Boo's little sister thought the pictures were beautiful. She did not want the cave people to walk on them or the rain to wash them away. One day Boo drew a deer in the dirt just outside the cave, and the little girl cried because the other cave children walked on it and spoiled it.

Boo said, "Don't cry. I will make a deer for you on the wall of the cave. I can scratch it there with a stone. Then no one will walk on it, and the rain cannot wash it away."

This pleased the little cave girl. "Make a deer with big horns, Boo," she begged. "I will hold a burning stick so that you can see."



People still visit the caves where the earliest people lived in Europe and see on the rock pictures like Boo's, that the cave men drew thousands and thousands of years ago.

So Boo drew a deer with wide, branching horns on the wall of the cave. Then he scratched several pictures of wild horses and a fierce wild bull in the rock beside it.

His little sister liked them so well that she ran and called their mother to see what Boo had done. La-Lu was very proud of the pictures, and showed them to everybody who came into the cave. "My son has caught the beautiful, wild deer and the swift, wild horse and the wild bull here on the rock," she said.

Boo's pictures lasted a long, long time. Thousands and thousands of years passed, and still people saw his pictures on the cave wall.

### THINGS TO TELL

1. Where did Boo draw his pictures?
2. Why did he not draw them on paper to save them?

### DRAWING THEN AND NOW

1. Draw a picture of a horse, a cow, a fish, or a bird in the sand table, using a stick as Boo did when he drew pictures in the sand. You can draw them like the ones the cave men made, if you look at the pictures of things cave men drew, on page 32 of this book, or in *Days before Houses* by Mohr, Washburne, and Beatty.
2. Now draw a picture for your notebook using your own tools instead of Boo's.

### THINGS TO DO FOR UNIT TWO

1. Arrange any pictures you have collected relating to the cave men in a section of your notebook headed by the name of this unit.

2. Make a picture map, something like the one on page 5, showing what wild animals the cave men met in the forests of Europe and northern Africa. Be sure to show where the home of Ba-Bu and Ba-Ba was. You can either draw or cut out the pictures for this map.

3. Read more stories about the days before any animals were tamed. You can find them in any of the following books that you may get in your library, or that you or your friends have at home:

Dopp, Katherine, *The Early Cave Men* (Rand McNally & Co.), pp. 15-60, 121-142.

Erleigh, Eva, *In the Beginning* (Doubleday Doran & Co.), pp. 10-14, 16-18.

McIntyre, Margaret A., *The Cave Boy* (D. Appleton-Century & Co.), pp. 1-24.

Mohr, Washburne, and Beatty, *Days before Houses* (Rand McNally & Co.), pp. 7-13, 30-90.

Wiley, Belle, *Rago and Goni* (D. Appleton-Century Co.), pp. 1-94.

### A SHORT STORY OF UNIT TWO

Write on a page of your notebook the following paragraph, filling in the blank spaces with the needed words. Do not write in *this* book.

IN THE \_\_\_\_\_ DAYS WHEN ALL THE \_\_\_\_\_ WERE \_\_\_\_\_

In the far off days when all the animals were \_\_\_\_\_, people had all they could do to find \_\_\_\_\_ and to keep alive. Slowly they learned to make \_\_\_\_\_ that helped them to get \_\_\_\_\_ and protected them from \_\_\_\_\_. Among the first tools that went into the world's treasure chest was the fist \_\_\_\_\_, made of \_\_\_\_\_. The early people also made \_\_\_\_\_ and spear \_\_\_\_\_ out of \_\_\_\_\_. They had \_\_\_\_\_ for homes. They learned to make clothes of \_\_\_\_\_ by sewing the \_\_\_\_\_ together with needles made of \_\_\_\_\_ and with \_\_\_\_\_ for thread. They even made \_\_\_\_\_ on the walls of their \_\_\_\_\_. The world owes much to the people who made the first tools, the first homes, the first clothes, and the first \_\_\_\_\_.



This is how people lived when the earliest houses were built.

## UNIT THREE

### When People Were Beginning to Build Houses

After people had lived in caves for hundreds of years, men began to build houses like the one you see in the picture on the opposite page. They still used stone weapons, but they had learned to make better ones and to make many tools of horn and bone, as well. They found they could grind the wild grains for bread; and they began, at last, to tame some of the wild animals. By this time, too, people were using clay dishes, and they discovered after a while how to harden their dishes in the fire. Because they had invented these new ways of doing things, people began to have better food and shelter.

The stories about the people who began to build houses are:

The House That Long-Toes Built

The Tools and Weapons That Hit-the-Mark Used  
Laughter's Tame Wolf

Laughter's New Way of Making Dishes

## CHAPTER VII

### The House That Long-Toes Built

Many, many years after the time of the cave people, a man called Long-Toes had his home near a lake. There were no caves in that part of the country to protect people from the rain and cold and fierce animals, so at last they had learned to build themselves houses.

Long-Toes and his family lived in a small hut made by weaving together the reeds they found along the shore of the lake and filling the spaces between the reeds with clay. A wall of big stones was built close around the outside to make the walls of the hut stronger. There was only one room with one door and no windows, but it protected the family from wind and rain and wild animals.

Close to the door was the fireplace where a fire was kept burning all the time, for it took Long-Toes some time to light a new fire. The fireplace was near the door so that the smoke could get out that way, but the air inside the hut was almost always dim with smoke and hard to breathe. There was no chimney, and only part of the smoke escaped through the door.



Here are Laughter and her brothers in their home at night, safe from wind and rain and wild animals. Their father is returning from a hunt with fresh deer meat for them to cook over the fire.

Only five people lived in the little house. There were the father, Long-Toes, and the mother who was called Gray-Eyes, and their three children.

The daughter's name was Laughter, because from the time she was very little she had laughed aloud

whenever anything pleased her. She was slender but very strong and lively. She could swim almost as well as a fish; and she could climb a tree almost as quickly as a monkey.

The name of Laughter's younger brother was Run-like-a-Deer. Although he was the youngest of the three, he could run faster than either his sister or his older brother.

The older brother was called Hit-the-Mark. When he was a small boy he was amusing himself one day by throwing stones into the lake. His father, Long-Toes, watched him for a few minutes. Then he pointed to a duck out in the water. "Hit the duck," he said. The boy picked up a stone, threw it, and struck the duck in the head and killed it. "Well done!" cried his father, very much pleased. "You will become a great hunter. I shall name you Hit-the-Mark."

The children had always lived in the little hut near the water. Most of their time was spent out of doors, but they liked the safety of the hut at night and the warmth of the fire when the weather was cold. When they were hungry, they put their meat on long sticks and roasted it over the fire. When they were sleepy, they lay down on a bed of skins and slept. They did not mind the smoke and the dim light, for they had never known any other kind of home.

## THINGS TO TELL

1. Tell how Laughter, Run-like-a-Deer, and Hit-the-Mark got their names.
2. For what two reasons did Laughter, Run-like-a-Deer, and Hit-the-Mark like their hut home?
3. For what reasons do you like your home?

## SHOW THE DIFFERENCES

Rule your paper so that it will have two columns. Write at the top of one column the words *Hit-the-Mark's Home*. At the top of the other column, write *My Home*. Now write in each column five words or phrases to show differences in the two homes.

## CHAPTER VIII

### The Tools and Weapons That Hit-the-Mark Used

Long-Toes and Hit-the-Mark lived many, many years after the time of Ba-Ba and Boo. During the thousands of years that had passed, people had been learning to make new weapons and tools. In some way, too, they had learned to grind their stone tools so as to make the edges sharper than ever before. Long-Toes had sharper knives and better axes than any Ba-Ba had ever seen.

Long-Toes and Hit-the-Mark made all the tools and weapons that the family owned. For most of their work they still used the hard stone called flint that Ba-Ba had used long before, because it was easy to chip it into shape. The rest of their tools were made from ivory or reindeer horn or bone. Hit-the-Mark could make knives, chisels, drills, hammers, and heads for axes and spears and arrows almost as well as his father.

One morning Hit-the-Mark sat on a stone beside the lake grinding a stone knife. It had taken him many hours to make the knife. To begin with, he took a piece of flint a little longer than he wanted



By Hit-the-Mark's time, people had learned to give their tools a fine cutting edge by sharpening them on a grinding stone, as he is doing here.

his knife to be. He shaped this by striking it with a stone hammer. It took many, many blows of the hammer to chip off enough pieces. Then he pressed off tiny bits of stone along the edge with a hard bone. This made the blade thin and sharp. Ba-Ba had made his knife in much the same way long, long before, but he did not know how to grind the edge as Hit-the-Mark was doing. Ba-Ba would have been delighted to own a knife as sharp as the one Hit-the-Mark was making. It was a very good tool for cutting meat or skins or wood.

Near Hit-the-Mark sat his father making an ax. An ax was made in much the same way as a knife.

Long-Toes chipped the stone into shape with his hammer and made a thin edge by pressing off bits of stone with a bone. Then he sharpened the blade on a grinding stone. Ba-Ba had used a fist hatchet without a handle, but Long-Toes made a handle for his ax. He cut a stout stick and carefully split one end. Into this split end he fitted the ax head. He fastened it there by winding it with strong cords made of deerskin. With an ax like this, Long-Toes could chop down trees or cut wood for the fire.

A little distance away, Laughter was picking up small stones and tossing them into the water. "Here is a sharp stone, Hit-the-Mark," she cried. "It will make a fine arrow head for you."

"Save it for me," answered her brother.

Laughter laid the stone beside him and went down to the water to sit in the new boat Hit-the-Mark and Long-Toes had made. They had hollowed out a log into the shape of a boat with their stone axes and knives. Laughter was so delighted with the boat that she wanted to go fishing in it every day. "Come fishing with me, Hit-the-Mark," she called.

"No, I have to make a new bone fish hook before I go fishing," he answered. "We have only one left. You may take it, but don't lose it. It is not easy to make a good fish hook."

But Laughter did not want to go fishing by herself.



Better tools had been invented by the time people lived in houses. Hit-the-Mark and his father had handles on their axes and throwing sticks for their spears.

“Then take your throwing stick and spear and let us go hunting,” she begged. “Your knife is sharp enough.”

“Yes, and I am tired of grinding it,” agreed Hit-the-Mark. “Tomorrow I can give it a sharper edge.”

Long-Toes looked up and said, "You should be helping your mother grind wild wheat for bread, Laughter."

"Mother and Run-like-a-Deer are away gathering berries," answered the little girl. "All the grain she left for me to grind is crushed into meal for our cakes. I want to go hunting with the new bow and arrow you made me."

"Then you may go hunting," answered Long-Toes. "Bring back meat for dinner."

Hit-the-Mark took his spear and the throwing stick he had made for it from reindeer horn, and Laughter took her bow and arrows.

As quietly as the animals they hunted, they slipped into the forest. An hour later they came back dragging a heavy load. Hit-the-Mark had sent his spear flying from its throwing stick and killed a small deer.

Long-Toes was very much pleased when Hit-the-Mark dropped his load outside the hut and began to skin the deer with his new flint knife. A deer had many uses in Long-Toes' family. The meat was used for food. The horns were used in making throwing sticks and needles. With the tough white cords called sinews Long-Toes bound ax heads and spear heads to their handles. The skin was made into warm clothes to wear when the cold wind blew, or it could be used for a bed on the floor of the hut.

When Gray-Eyes came home, she said. "We shall have a fine dinner. Run-like-a-Deer and I have brought many roots and berries, and you and Laughter have brought deer meat. You are a good hunter, my son."

### THINGS TO TELL

1. Name five weapons or tools that Long-Toes' family had, and give one use for each of them.

2. Name five different tools that a family of to-day might have, and give one use for each.

3. Of what was Hit-the-Mark's knife made? How did he make it?

4. Of what are your knives at home made? Who makes them?

5. How did Hit-the-Mark help the family to live?

6. How did Laughter help?

7. Do you help your family as this boy and girl did or in some other way?

8. Name five things for which the family used the deer.

9. What would your family use for each of these five things instead of using parts of a deer?

10. Explain how the boat was made.

### THINGS TO DRAW AND SEE

1. Draw a picture of Long-Toes' ax. Beside it, draw a picture of an ax such as people use today.

2. Draw a picture of Long-Toes' boat. The boat made by the people who had houses by the sea, on page 85 of Margaret A. McIntyre's book, *The Cave Boy*, is like Long-Toes' boat.

3. Look at the flat stones Gray-Eyes is using to grind grain in the picture at the beginning of this unit.

4. Perhaps you can find a picture of one of the mills used in early America for grinding grain and post it on the bulletin board.

## CHAPTER IX

### Laughter's Tame Wolf

Often at night a hungry wolf, smelling the bones that Long-Toes and his family carelessly threw outside when they were eating, came stealing close to the hut. Sometimes a wolf or two, bolder than the rest of the pack, grew tame enough to come near the hut in the day time, but Hit-the-Mark and Long-Toes always killed them or drove them away.



At night a wild wolf would steal up to the pile of bones and shells by the hut door. There were shells, for the sea was near, and Long-Toes often brought home shell fish to eat.

One day when Hit-the-Mark and Laughter were in the forest hunting, they saw a wolf trotting down a hillside. Hit-the-Mark threw his spear, and Laughter shot an arrow. The wolf fell dead with both the spear and the arrow sticking in its side.

"It is a mother wolf," said Hit-the-Mark, as he pulled out his spear. "She must have some babies near here. Let us look for them."

Hit-the-Mark and Laughter soon found the mother wolf's family in a hole under a big, flat rock. Laughter pulled a baby wolf out of the hole. It had such soft fur and was so little and helpless that she did not want to kill it. "Can't we keep this one alive and take it home?" she asked.

"What will you do with a wolf?" inquired Hit-the-Mark.

"Play with it," answered Laughter.

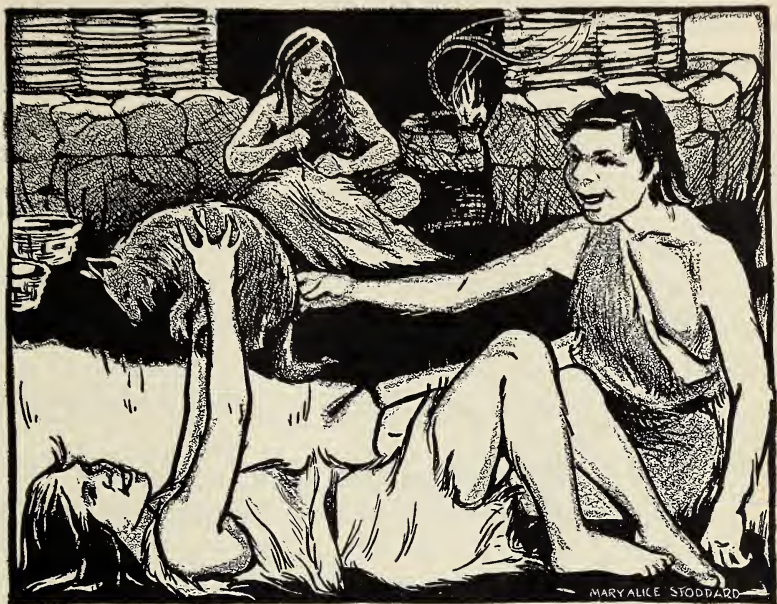
"It will have to be fed," objected Hit-the-Mark.

"I want it anyway," said Laughter holding the little thing in her arms so that her brother could not kill it.

"You can take it home, but Father won't let you keep it," answered Hit-the-Mark.

Laughter and Hit-the-Mark went home from their hunt carrying the live wolf cub with them.

"What are you going to do with it?" Run-like-a-Deer wanted to know.



People tamed other animals, as Laughter tamed this one, so that later they had tame sheep and cattle as well as dogs.

“Keep it,” Laughter said.

Long-Toes grunted at that, and Gray-Eyes said, “Laughter, that wolf is not old enough to find its own food. You will have to grind grain and cook it in water to feed the animal. You will not like to do that, and, besides, wild grain is hard to find.”

“It is a baby wolf, and will not eat much. I will feed it, mother. May I keep him?” begged Laughter.

“We shall see, then,” answered her mother.

In a short time the little cub grew into a big wolf. By that time it had been fed and petted so much that

it loved the family, and the family loved it. Long-Toes said that Laughter's tame wolf kept wild animals away from the hut.

It was in this way that people began to tame animals.

### THINGS TO TELL

1. What pet did Laughter have, and how did she get it?
2. What pets do you have, or what ones would you like to have?
3. Was Laughter's pet useful to the family?
4. What animal often protects homes today?

### THINGS TO DO

1. Write a list of five animals that have been tamed.
2. Draw a picture of a tame animal that Laughter knew as a wild animal.
3. On the map on page 81, find some animals which the early people far to the south in Africa had tamed, that the cave people in Europe knew only as wild animals. Write a list of them.

## CHAPTER X

### Laughter's New Way of Making Dishes

Gray-Eyes made thick bowls out of soft, wet clay for the family to use for dishes. She patted the bowls into shape with her fingers and left them in the sun to harden. Sometimes she made baskets by weaving the long grasses that grew by the lake. She put wet clay into these baskets to shape it into dishes. Laughter often helped her line the baskets with clay and set them in the sun to dry.

Dishes of sun-dried clay were not very good. The sun was not hot enough to bake them hard, and if water was left in them very long, they were apt to crumble and fall apart. Then Gray-Eyes and Laughter had to make new ones.

One day when the dishes were almost gone, Long-Toes told Laughter to go down to the lake where the clay was soft and make some more bowls.

"I'll go with you," said Run-like-a-Deer, "and while you are making bowls, I can spear some fish."

"Here are three grass baskets, Laughter," their mother reminded her. "Use them to shape your bowls."

Laughter took the baskets and went with her brother down to the lake.

Run-like-a-Deer walked out on a rock and stood there watching for fish, while his sister took a handful of damp clay from the bank not far away and began to make dishes. First she made a big soft ball of the wet clay, and put it in one of the grass baskets. Then she pressed the soft mud around the inside of the basket, making a thick lining and patting it smooth with her fingers. She made the edge of her bowl a little thicker than the rest of it. When it was all done, she carefully placed the clay-lined basket in the warm sunshine.

When she had lined the other two baskets in the same way and set them in the sun to harden, Laughter called to her brother, "I am going down the shore for some long grass. If I weave two more baskets, I can make a new bowl for each of the family."

"Wait," answered Run-like-a-Deer. "I have speared a fish. Let us build a fire and cook it."

The very thought of baked fish made Laughter hungry, so she helped to build a fire and cook the fish over the coals.

"Are you going to help me gather grass?" asked Laughter after they had eaten.

"You go," answered Run-like-a-Deer, lazily amusing himself by throwing little sticks into the fire and watching them flame up brightly. "When you bring back the grass, perhaps I will have another fish."



To this day heat is used to harden pots and dishes and vases. When the early people learned to harden their dishes in their fires, they made it possible for later people to add many useful and beautiful gifts to the world's treasure chest.

"Watch the fire then while I am gone," said Laughter. "Don't let it get near enough to those bowls to burn the baskets."

As soon as Laughter had gone, Run-like-a-Deer went off to the rock to spear fish once more and forgot all about the three bowls that were drying in the sunshine. The fire crept nearer and nearer to them until a little tongue of flame ran up the side of one of the grass baskets and started it burning. Soon the basket on the second bowl was on fire, and then the

third one began to burn. By the time Laughter returned with her hands full of long grass, the baskets were completely burned off the bowls, and the fire was eating away at the sticks and leaves all around them. Run-like-a-Deer was still standing on his favorite rock watching for more fish.

Laughter called to him so loudly that he came running to see what was the matter. He thought a bear or a wolf had frightened her.

"See what you have let the fire do to my bowls," cried Laughter.

"I forgot," said Run-like-a-Deer, "I will help you to make new ones." And he began to gather grass with which to weave more baskets.

It was late when the children finally finished lining the new baskets with clay and went home, leaving five more bowls on the shore to dry.

The next day they walked down to the lake to see if the bowls were hard.

"Look!" exclaimed Run-like-a-Deer, picking up one of the dishes that had been in the fire, "we can use this bowl, even if it was burned. It is harder than the other ones we made."

"It is a very pretty color," said Laughter.

"See the marks of the basket," added her brother.

The burned bowl had turned a dull red in color and was very hard. On the outside, little lines and

crosses showed where the soft clay had pressed against the inside of the grass basket.

"These are hard, too," went on Run-like-a-Deer, picking up the other two burned bowls.

"Let us take the ones we made last up to the hut and put them in the fire to see if it will make them hard," said Laughter. "I like these pretty bowls."

When Gray-Eyes found that the dishes that had been burned held water better than the old sun-baked ones, she was very much pleased. "This new way of making bowls is better than the old way," she said. "We will harden all our dishes in the fire."

Although Laughter did not know it, she had put a great gift into the world's chest of treasures. To this day, fire has been used to harden dishes.

### SENTENCES TO FINISH

Write these sentences in your notebook, filling in the vacant spaces with the correct words or phrases:

1. Gray-Eyes and Laughter made dishes out of \_\_\_\_\_.
2. They used \_\_\_\_\_ to shape their dishes.
3. They left their dishes in the sun to \_\_\_\_\_.
4. The dishes were not very good because \_\_\_\_\_.
5. Laughter and Run-like-a-Deer found that pots and bowls could be made harder by \_\_\_\_\_.
6. Fire turned the clay a \_\_\_\_\_ color.

### MAKING DISHES THEN AND NOW

1. Make a bowl of soft clay. Shape it like the ones in the picture on page 55.
2. Ask your teacher to tell you how dishes are made today.
3. Write a paragraph describing the dishes that Laughter's family used.
4. Write a paragraph describing the dishes used in your home.

### THINGS TO DO FOR UNIT THREE

1. Read stories in any of the following books that you may find in the library, or that you or your friends may have at home:

Erleigh Eva, *In the Beginning* (Doubleday Doran & Co.), pp. 21-29.

McIntyre, Margaret A., *The Cave Boy* (D. Appleton-Century Co.), pp. 25-107.

Perkins, Lucy Fitch, *The Cave Twins* (Houghton Mifflin Co.), pp. 5-163.

2. Arrange any pictures that you have collected for Unit Three in your notebook under the title of the unit.

3. Show Long-Toes' house on the picture map you made for Unit Two. The map on page 81 shows where it was.

### A SHORT STORY OF UNIT THREE

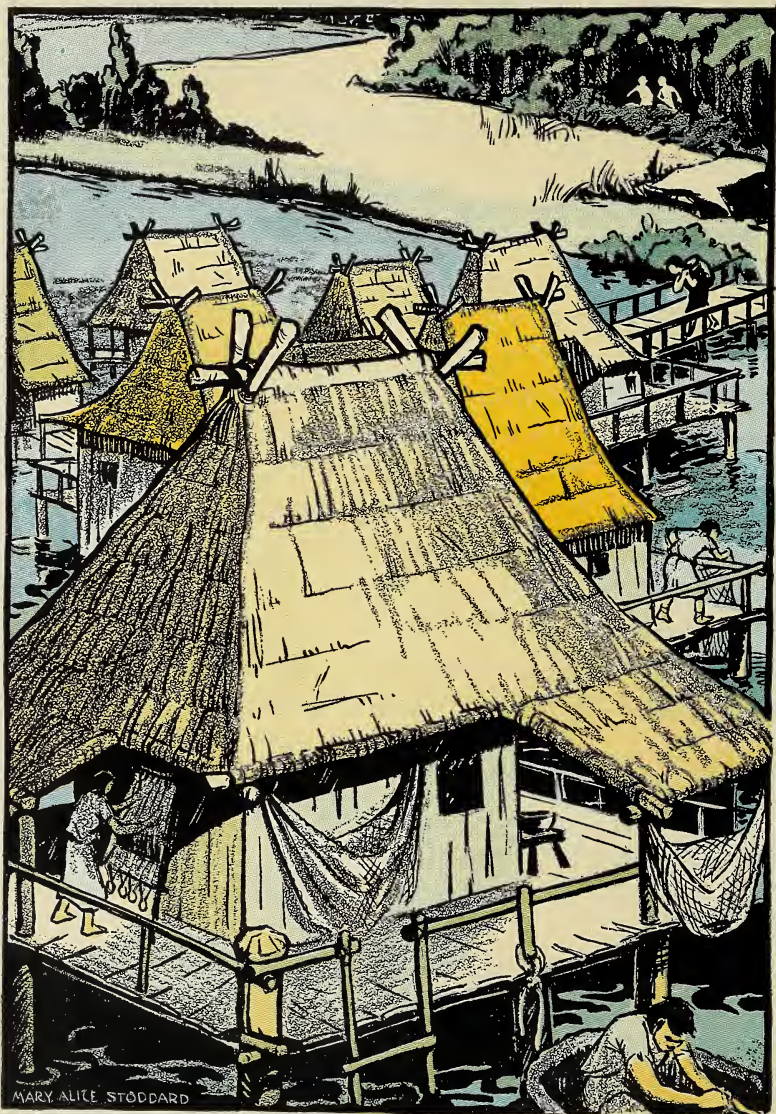
Write, on a page of your notebook, the following paragraphs, filling in the blank spaces with the needed words. Do not write in *this* book.

## WHEN PEOPLE WERE BEGINNING TO BUILD \_\_\_\_\_

Long after the time of the early cave people, men began to build \_\_\_\_\_. They wove \_\_\_\_\_ together and filled the spaces between them with \_\_\_\_\_. The \_\_\_\_\_ had only \_\_\_\_\_ room and \_\_\_\_\_ door. The fireplace had no \_\_\_\_\_ so that the room was often filled with \_\_\_\_\_. Such a \_\_\_\_\_ was a good shelter from \_\_\_\_\_ and \_\_\_\_\_.

The people who lived in these \_\_\_\_\_ learned to \_\_\_\_\_ their stone tools to give them sharper \_\_\_\_\_. They also learned to put \_\_\_\_\_ on their stone hatchets. They made \_\_\_\_\_ from \_\_\_\_\_, and found out how to harden them by baking them in the \_\_\_\_\_. They began, also to \_\_\_\_\_ some of the wild \_\_\_\_\_.

In these ways, they were putting their share of gifts into the world's treasure chest.



The early farmers had more grain to feed their families and their cattle and sheep and more flax to weave into fish nets and cloth than people had ever had before.

## UNIT FOUR

### After People Had Begun to Farm

In the picture of the lake village on the opposite page, you see the kind of houses built by people who had learned to farm. These people of the lake villages were protected from danger by the water around their homes. The picture shows you that they knew how to weave cloth for clothes and how to make fishing nets. They spent much of their time fishing, but they had begun to farm. They used rough, wooden tools to break the ground for their crops. They did not know that another farming people living in Egypt (ē'jīpt), far to the south, had discovered metal.

The stories for Unit Four are:

The Lake Village

How Hit-the-Mark Learned to Make a Farming Tool

How the Egyptians Discovered Metal

## CHAPTER XI

### The Lake Village

As he grew older, Hit-the-Mark often wandered far from home, for he was restless and always wanted to be doing something. One warm day in

the spring he said to Run-like-a-Deer, "Let us go on a journey through the forest and see what is on the other side of it."

This was after Laughter had married and gone to live in another hut with her husband, and Run-like-a-Deer had grown to be a big boy. By that time he was as tall as Hit-the-Mark.

"All right," agreed the younger boy. "I will go with you."

When Gray-Eyes heard what they intended to do, she said, "You will never come back. Some wild beast will kill you; or, if you escape the bears and the hungry wolf pack, strange men will kill you. You know that people of one tribe do not like men from another tribe to come into their hunting grounds. Do not go, my sons."

"We shall come back, Mother," answered Hit-the-Mark. "The bears and the wolf pack will be afraid of the fires we can make at night. One of us will watch the fire while the other sleeps."

"Hit-the-Mark's spear flies far and straight from his throwing stick, Mother, and I can shoot my arrows at any men who try to harm us," said Run-like-a-Deer.

Gray-Eyes was not convinced, but she made each of them new clothes of warm deerskin and ground wild grain for them to carry on their long journey.

Hit-the-Mark and his younger brother went off into the forest together, wearing their new deerskin suits and carrying their food and their weapons. Each carried a sharp, stone knife and a short-handled ax in his belt. In his hands, Hit-the-Mark had his throwing stick and spear. The younger brother carried his bow and a bundle of arrows.

Run-like-a-Deer carried a fire-stick, too, for he usually kindled the fires they made. When they wanted to cook the meat of some animal they had killed, or could find no safe place to hide from the animals at night, he looked for a dry log or limb of a tree. Then he gathered a little heap of dry moss or some leaves and twigs, placed the point of his fire stick on a hollow place in the log, and began whirling the round stick rapidly between his hands. After a while, the dry wood of the log would get so hot from the rubbing of the fire stick that it would begin to smoke and at last catch fire. Run-like-a-Deer fed the first tiny sparks carefully with the moss and leaves and twigs until the flames were hot enough to burn big pieces of wood. The boy was a very good fire-maker.

After wandering in the forest for many weeks, Hit-the-Mark and Run-like-a-Deer came one evening to a lake that seemed like home to them. The shore looked very much like the one where they



How did the men of the lake village fish? With plenty of fish, and meat from their herds of cattle and sheep and goats, did they need to hunt for food?

had lived all their lives. When they saw some men in boats, they hid in the edge of the forest and watched them fish with something that pulled many fish out of the water at once. Although they crept quite close to two men on shore who were holding one end of it, the boys could not tell what it was.

Hit-the-Mark and Run-like-a-Deer were not surprised to find people living along the lake, but they were surprised at the queer homes these people built. Long poles had been driven into the lake, and a platform had been laid on top of the poles a few feet above the water. On this platform were a number of small houses connected with the land by a wooden bridge. At night two of the men came and drew part of the bridge back onto the platform.

"These lake dwellers are well protected. They have only to draw in the bridge that connects them with the land. Then no one can cross it, and they are quite safe," whispered Hit-the-Mark.

"Their houses are made of wood like the platform, and not of reeds like our hut," answered Run-like-a-Deer softly.

"I wonder what we would see inside," said Hit-the-Mark.

"We cannot hope to get inside," answered his brother.

"We could swim out when they are all asleep. Then we could see something, for the moon will rise very late," suggested Hit-the-Mark.

Late that night when the moon was shining on the water, the two boys swam very quietly out to the village in the lake. They swam all around it, and tried to see inside the doorways of the houses.

The lake people had strange wooden furniture, but their jars and bowls were like the ones Gray-Eyes had at home. The boats, too, tied to the posts were made by digging out the inside of a log as Long-Toes and the boys were used to doing. There were fishing nets hung on several of the posts. Neither Hit-the-Mark nor Run-like-a-Deer had ever seen a fishing net until they had watched the lake people fishing with them that afternoon, so they looked at them carefully.

At last they climbed into one of the boats, pulled the rope loose from the post, and drifted out on the lake. In the bottom of the boat they found a fishing line with a bone hook at the end and a fishing net. There was also a piece of linen cloth and a jar with some wheat in it.

"This is what these people use for clothes," said the younger boy, looking at the cloth. "Did you see that they do not wear deerskin and furs as we do?"

"Yes, and here is another new thing," replied Hit-the-Mark, holding up a wooden spoon that he found in the jar of wheat.

"It will be morning soon," said Run-like-a-Deer. "These lake people must not wake and see us out here."

"No, we must not let them see us or find out that we have taken their boat," answered Hit-the-Mark.

"Let us return the boat and find a safe place to sleep," said Run-like-a-Deer.

And that is what they did.

### THINGS TO TELL

1. What weapons did the boys carry when they went through the forest?
2. How did the boys get food?
3. What protected the two boys from wild beasts at night?
4. Tell how Run-like-a-Deer made a fire. How can you make a fire?
5. How did the lake people build their homes?
6. How did the lake people make their clothes?

### HOMES LONG AGO AND NOW

1. Make a list of the things that might have been found in the homes of the people who lived in the lake village.
2. Underline all the words in your list that name things you think would have been in Ba-Ba's home hundreds of years before.
3. Put a check mark after all the things the lake village people had that you have in your home.
4. If you can get Margaret A. McIntyre's book, *The Cave Boy*, the stories in Chapters XI, XII, XIII will tell you some interesting things about some people who built houses on the sea shore.

## CHAPTER XII

### How Hit-the-Mark Learned to Make a Farming Tool

The next day Hit-the-Mark and Run-like-a-Deer hid in the reeds that grew beside the river and watched the people in the lake village.

They saw the women grind seeds of grain between two flat stones, as Gray-Eyes did at home. This made a coarse flour which they mixed with water and shaped into cakes. The women baked these cakes on stones which they had heated in a fire.

When the wind carried the smell of the baking cakes to the two boys hiding in the reeds Run-like-a-Deer said, "I wish that I could have one of those cakes. They smell like those that Mother bakes."

"The smell makes me hungry too," answered Hit-the-Mark, "but look! What are those women doing in the field? One of them has a jar. She is taking something from it and putting it into the ground. Let us creep nearer so that we can see better."

Very quietly, the boys crept through the reeds and nearer to the field where the women were working.

"That first woman has a forked branch," whis-



Probably these lake people learned farming from the people of Egypt, who had learned to farm before anyone else.

pered Run-like-a-Deer. "She is making a little track in the ground. The woman with the jar is following her, but what is she putting into the track?"

"Hush!" said Hit-the-Mark. "They are coming this way. When they pass near us, we can see what they are doing."

As the women came slowly nearer, Hit-the-Mark looked carefully at the forked branch that they were using to break the ground. He saw a hoe, but he did not know the name of this new tool. The hoe was just a strong forked branch of hard wood. The two ends of the branch were connected with cords of deer skin so that the hoe would not crack or break. The woman held the hoe by one end and broke the ground with the sharp point of the other.

The boys could not see what was taken from the jar and placed in the ground. They waited, very still, until the workers were some distance away. Then Hit-the-Mark crept out and took a handful of the earth in the track behind the women. There were seeds in it.

When Run-like-a-Deer tasted a seed, he said, "This is grain, like the wild wheat Mother crushes to make cakes. I wonder why these women softened the earth and put grain in it?"

"Look," he continued. "Now they are carefully covering the grain with earth."

"They are planting the wheat," said Hit-the-Mark. "In the fall they will not have to walk so far for grain to grind for cakes. I wonder why we never thought of that."

"When we go home, we will tell Mother about it," said Run-like-a-Deer.

“Yes,” agreed Hit-the-Mark, “and I can fix a forked stick so that she can break the ground. Then we can become planters, too, and have a field of our own full of grain.”

When night came, the boys began their journey home. As they traveled through the woods, Hit-the-Mark looked for a forked branch of hard wood. When he found one to suit him, he chopped it from the tree and carried it home. Then he sharpened one end and tied the two parts of the fork with deerskin cords so that the hoe would not break when it was used. Gray-Eyes was glad to use the new tool, for it helped the family to get enough food to last them through the long, cold winter.

### THINGS TO TELL

1. Tell how the lake people planted grain.
2. Describe the hoe that the women of the lake village used.
3. Why was it important for people to learn how to farm?
4. After people had learned to farm, what could they do with their extra time?

### FARMING THEN AND NOW

1. Draw a picture of a hoe like the one Hit-the-Mark made, and beside it draw a picture of a hoe such as is used today.

2. Look carefully at the picture of the lake village home. Write three short sentences, telling in each one a difference between the homes there and your own home.

3. Ask some older person how grain is planted and harvested today. Report to the class what you learned.

4. Write a list of ten farming tools that have been put into the world's treasure chest since farming began thousands of years ago.

## CHAPTER XIII

### How the Egyptians Discovered Metal

Many hundreds of years passed. Hit-the-Mark no longer hunted the wild deer for food, nor took the long journey to the home of the lake dwellers. So many years had gone by that no one knew anything about Hit-the-Mark and the way in which he had lived. Other people farmed the fields by the hut. Once in a while someone made an important discovery and added a new gift to the world's treasure chest.

Such a man was Sud (sūd). He was a trader from Egypt a country far to the south, and he often took long journeys. One time Sud was traveling with several companions, far away from home. When darkness came, they camped at the foot of a mountain. They covered their camp fire for the night with heavy, dark dirt from the side of the mountain.

In the morning, Sud poked the dirt away from the fire. The hard dry earth fell apart and two bright, shining beads rolled out on the ground. Neither Sud nor his companions knew what they were.



The first metal was used in Egypt thousands of years ago.

The next morning and the next, when Sud poked the dirt away from their camp fire, he found a few glittering beads.

"The ashes bring them," said one of the men.  
"Let us bank our fire with ashes tonight. In the

morning we shall have many beautiful beads." So they covered their fire with ashes; but, in the morning, no bright beads were to be found.

"It was not the ashes that brought us the beads," said Sud. "Could it be the heavy, black earth from the side of the mountain? It was with that we covered our fire when we found the beads."

"It is the fire itself that brings the gift," said the oldest man of the party. "We shall get no more for we have wanted too much."

"Well, anyhow, I shall find out about the earth from the hillside," said Sud. "If the fire makes some more of these beautiful, bright beads, we will take them home to Egypt. There we can trade them for food and clothing."

During the day time, Sud dug some of the heavy, dark earth from a bank and piled it near the fire. When night came, he covered the red coals with it. In the morning, there they were—the bright, hard beads, lying on the ground!

"So, then!" exclaimed Sud. "The fire takes the beads from the heavy dirt. We can carry many of them back to Egypt and trade them for things that we need."

Soon other men of Egypt were going to the place where Sud had made his fire. They built fires and banked them with earth from the mountain in order

that they, too, might get metal. The bright beads that Sud had melted out of this kind of heavy, black earth were copper.

At first copper was used for ornaments, only; but, after a while, men began to make knives and daggers of it. These weapons were better than their old stone ones. The edge of a copper dagger soon became dull, however, and then the weapon had to be sharpened.

It was hundreds of years after Sud found the first bright, copper beads that there lived in Egypt a worker in metals by the name of Bur (bûr). He and his son Dar (där) worked together, making pins and rings and bracelets of copper for men and women to wear. What is more, they made knives and daggers and swords that were much harder than any others that could be found in any village in all the land.

Bur and Dar worked alone, and no one knew how they made their weapons. The knives that they made kept sharp much longer than any other knives that could be bought, and their makers had a good trade. All the people needed hard, sharp knives and daggers and swords.

Bur and Dar kept the secret of their metal for many years; but when Bur became an old man, he told other workers in metals why he and Dar could



The bronze for the sword the fat man is carrying was made by melting tin and copper in the little furnace beside the man who is pouring hot metal into molds to cool.

make such strong, sharp swords. It was because they melted tin, another metal, with their copper.

Today, all the world knows that, if tin is melted with copper, the mixture forms a hard metal that we call bronze. When Bur and Dar made the first strong, sharp weapons and tools, they made it easier

for people to kill animals for food, to defeat their enemies in fighting, to cut down trees in the forests, and to cut stone for great buildings. Living in that far off time was not quite so difficult after bronze had been invented and added to the treasure chest.

### THINGS TO TELL

1. What were weapons made of in the time of Ba-bu?
2. What were swords made of in Egypt in Bur's time?
3. What are tools made of today?
4. Why did the early swords soon become dull?
5. Why was a bronze knife more valuable than a copper one?
6. What two metals are necessary in making bronze?
7. What are some of the uses of copper today?
8. What are some of the uses of tin today?
9. What is bronze used for today?
10. Why was the early use of metal a great gift to the world's treasure chest?

### SHOWING WHAT WE OWE THE EGYPTIANS

1. Make a list of things that people could do more easily after bronze was invented.
2. Make a list of ten useful articles which we could not have today if men had never learned to use metals.

## THINGS TO DO FOR UNIT FOUR

1. Show on the picture map you began for Unit Two the lake village, the place where Sud discovered metal, and the village where Dar made the first bronze.

2. Read stories in any of the following books that you may find in the library, or that you or your friends may have at home:

Howard, Alice W., *Sokar and the Crocodile* (MacMillan Co.). This is a fairy story about a little boy in old Egypt. The pictures in this book tell many things about the land in which Sud and Bur lived.

Kummer, F. A., *The First Days of Knowledge* (Doubleday Doran & Co.), pp. 36-46. This interesting book may be a little hard for you to read. If so, perhaps you can ask your teacher or some older person at home to read some of it to you.

O'Hara, Elizabeth F., *Taming the Wild Grasses* (MacMillan Co.), a story of how some of the cave people may have learned to farm.

Wiley and Edick, *Lodrix, the Little Lake Dweller* (D. Appleton-Century Co.). This book tells about the lake people after they had learned to use the bronze invented by the Egyptians.

3. Put any pictures that you may have collected relating to the first farmers and the early use of metal into your notebook under the name of this unit.

4. Make a time line for Unit Four (see page 82).

### A SHORT STORY OF THE UNIT

Write on a page of your notebook the following story, filling in the blank space with the needed words. Do not write in *this* book.

AFTER PEOPLE HAD BEGUN TO ———

Some of the earliest farmers in the world lived in lake villages. They drove long ——— into the water. Then they laid a ——— on top, and built houses made of ——— on it. Their village was connected with the ——— by a wooden ———.

These people of the lake villages had a far easier time getting food than the hunters of the forests. They could ——— linen cloth, and they made ——— so that they could catch many ——— at one time. Their women had learned to ——— wild ——— on the shore of the lake by digging the ——— with a wooden ——— and dropping ——— into it.

They still used tools of wood and stone because they did not know about ———. The use of ——— was discovered by the people of ———. ——— was probably discovered by banking a ——— with dirt which had ——— in it. The heat made the dirt give up its ———. Later the people of ——— found that melting ——— with ——— made a ——— metal called ———.

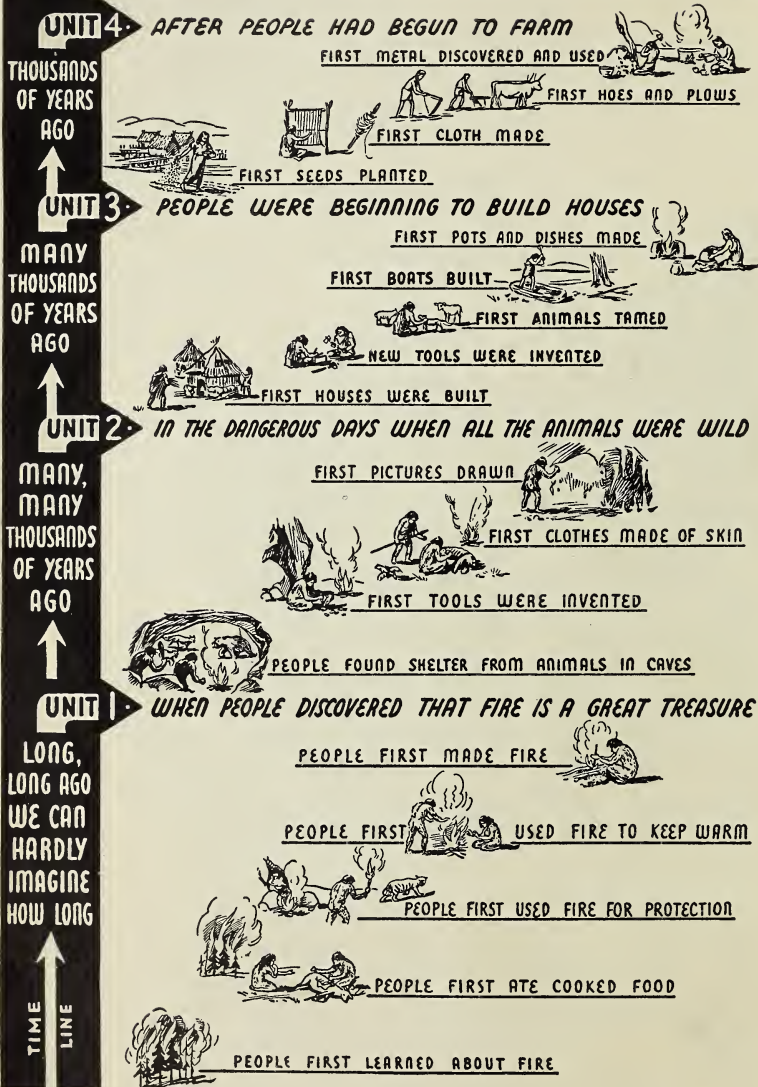
The people who made food easier to get by learning to ———, and the people who made better tools by learning to use ——— gave very important gifts to the world's treasure chest.



Find on this map the most important gifts made to the world before writing was invented.

# PART ONE

## WHAT PEOPLE LEARNED BEFORE THEY COULD WRITE



Follow the time line upward, starting at the foot of the page.

## PART II *How People Lived While Writing Was Being Invented*

In very early times, people were so busy getting food, clothing, and shelter that they did not have much time for anything else; but what they learned made keeping alive easier for all who came after them. Then, after thousands and thousands of years, they invented the wonderful gift of writing.

In the few thousand years since people have been able to write, they have learned faster than ever before. More and more animals were tamed, and became helpers to men. Men made bigger and better boats and invented sails so that they could trade with far countries. Traders carried with them not only plain bowls and jars but beautiful cups and plates and vases decorated with lovely colors or with gold, silver, and jewels. People learned to live in great nations under powerful kings, who made laws and kept order for them. One of these nations, the Hebrews (hē'brōōz), came to believe in one God.

Because people long ago invented a way of keeping things from being forgotten by writing down what they did and by keeping accounts of their business, much that they learned has come down to us.

There are two units in Part Two:

Unit Five. Where People First Learned to Write

Unit Six. People Who Learned Writing from Egypt



Writing began in Egypt more than five thousand years ago.

## UNIT FIVE

### Where People First Learned to Write

Could you learn much if you did not know how to read or write? Until about five thousand years ago, no one knew how to write. Writing started in Egypt. The people there were the first to keep business accounts, to write down important happenings in their country, to have written laws, and to write down stories. Through their writings, later peoples learned much from them. Our way of writing, and many of our other ways of working and living, began in that far-off eastern country long ago. Another early kind of writing began in Babylonia (băb-ĭ-lō'nĭ-ă), a country far across the deserts to the east and north of Egypt. Now people no longer use that kind of writing, but for a long time it kept many things that are still important to us from being forgotten.

The story of where writing began is told in the three chapters:

The First Writing in the World

Living in Egypt Long Ago

Writing Letters and Laws in Babylon

## CHAPTER XIV

### The First Writing in the World

The people who lived in Egypt, where Dar, the worker in bronze, made his home, often needed to send messages far away. Merchants traded with foreign lands, and the king who ruled Egypt had to send many orders to his officers in distant parts of the country.

The earliest messages were carried by men who remembered the words and repeated what they were told to say. Sometimes the messenger forgot what he had been told, or changed the words of the message so that the meaning, also, was changed. Such a mistake might make a king very angry and get both the messenger and the king's officer into trouble. To prevent mistakes men began to draw pictures when they needed to send a message or wanted to remember something.

The first people in the world to learn to write by means of pictures were Dar's own people, the Egyptians (ē-jīp'shānz). Dar himself made very simple records of his business affairs. Once Dar drew a picture of a bar of copper on the wall of his shop and made six straight lines beside it. This helped him to remember that a trader had brought him six

bars of metal from the east. He kept a record of the taxes he paid in the same way, for the people of Egypt had to pay the cost of their government. Since they did not yet have money, they paid their taxes in whatever they made or raised. Sometimes Dar paid his tax in metal; but often when copper was hard to get, he paid it in baskets of grain. Then, to help him to remember how much he paid out in taxes, he would draw a picture of a basket on the wall of his hut and put a mark beside it for each basket of grain he paid to the king's officer.

Dar could not draw pictures that others could read, as a letter is read, but he could hire a letter writer, called a scribe, to write for him. Some of the stone cutters were skilled in writing, also, for the kings and nobles of Egypt had many records of what they had done carved in stone. Sometimes the records were on the walls of buildings. Sometimes the rulers had the history of their time written on tall, stone shafts called obelisks (öb'ě-lisks), which were often a hundred feet high and weighed many tons.

By the time that the rulers were having the history of Egypt carved in stone, many of the first pictures used for writing had been changed into signs. These meant the same as the picture but could be written faster. Some of these signs stood for words,

some for syllables, and some for separate letters. A few Egyptian words were made entirely of separate letters, but most of them were still written with

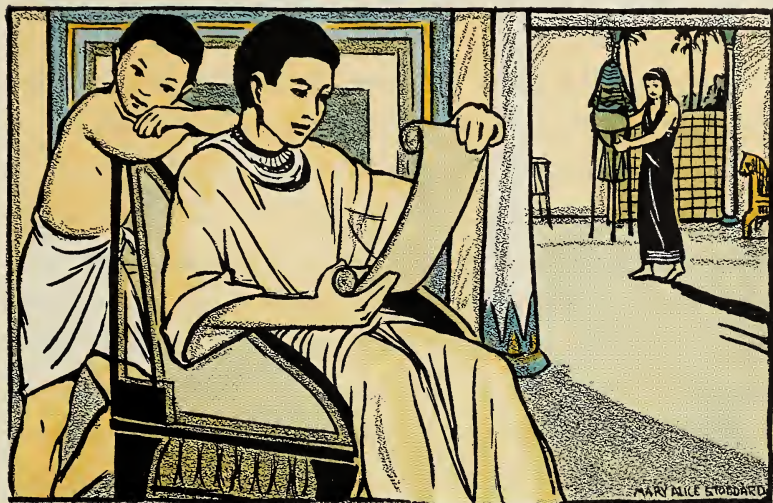


signs for some syllables. Whenever the stone cutter carved the ruler's name, he put it into a frame to show that it was the name of a king. The sign for the word *king* is shown in the name of King Ptolemy (töl'ě-mī), at the left. The name is written P-t-o-l-e-m-a-i-o-s, which is the Greek spelling of the word.

P=□ T=△ O=⌢ L=𐦪 EM=𐦏 AI=𐦎 OS=𐦓

For everyday writing the Egyptians learned to use paper and ink. Their ink was made by mixing vegetable glue, soot, and water. They made their paper from a plant that grew in the shallow water at the edge of the Nile (nīl) River. It was thousands of years ago that the Egyptians began to use this plant, but we still use the word paper taken from its name, papyrus (pā-pī'rūs). The stems of the plant were split into thin strips. These strips were laid cross-wise, one on top of another, and soaked in the river water so that they would stick together. In this way, the Egyptians made tough yellow sheets from six to twelve inches wide and dried them for paper. They lapped the ends of these sheets over and pasted

them together to make sheets of different lengths. Sometimes they made them forty feet long. Their books were rolls of this pale yellow paper kept in



This is how people in Egypt long ago read the earliest books. The words were written by hand and read from right to left.

jars, such as you see in the picture of the library on page 249.

Some nobles owned such books, but the poor could not afford them. If a poor man went to the house of a noble to pay a debt, he might hear part of a story that was being read to the noble's little son. The boy's teacher would carefully unroll the book from the bottom and roll it up at the top as he read the tale. "Those who were on board perished," one

story said, "and not one of them escaped. I was cast upon an island by a wave of the sea. I passed three days alone." This was the exciting story that, today, we call *Sinbad* (sĭn'băd) *the Sailor*. The poor man might want to know the rest of the tale, but he could not read it for himself. Like most of the people in Egypt, he did not know how to read.

The Egyptians discovered that words could be made of signs that stood for letters. They invented an alphabet of twenty-four letters, but they went on using the old way of writing with signs that stood for words and syllables because they were used to doing it.

Fortunately for us, the desert people who lived east of Egypt made another alphabet from the Egyptian writing, and it traveled far and wide. Traders made the letters into simpler forms that could be written more quickly, and passed them on to Europe. There the alphabet was changed still more, and the people of Europe even added a few new letters. Finally this great treasure crossed the Atlantic with the first white people who came to America, where the Indians were still using a form of picture writing. Our alphabet is one of the greatest gifts that ever went into the world's treasure chest. We owe a great debt to the people of early Egypt where its letters began as pictures thousands of years ago.

## THINGS TO TELL

1. What is meant by picture writing?
2. The chapter tells you that the early history of Egypt was written on obelisks. What is an obelisk?
3. Tell how the Egyptians made paper.
4. Describe an Egyptian book.
5. Give three steps that were taken in writing before separate letters like those in our alphabet were made.
6. Why is it easier for you to read and write than it was for a child in ancient Egypt?
7. Why is the alphabet a very important gift for the world's treasure chest?

## WRITING NOW AND LONG AGO

1. Ask your teacher to tell the class how paper is made today.
2. Write three sentences. In each one tell a different way in which a book made today differs from the earliest books made in Egypt.
3. Ask your teacher to put on the board the Indian picture writing for the sentence: "There is no food in the tent," from James M. Breasted's book, *The Conquest of Civilization*, p. 48.
4. If you can get the book, *Egyptians of Long Ago*, by Mohr, Washburne, and Beatty, look at the Egyptian writing on pages/20 and/23. Then write "the king of Upper and Lower Egypt" first in English, then in Egyptian, on a page of your notebook.

## CHAPTER XV

### Living in Egypt Long Ago

"You have done me a great service, and treated me with much kindness," said Prince Pepi (pěp'ĩ). He was about to leave the busy city on the island of Crete (crēt) and sail back to his native country, Egypt.

"In having you in my house, O Prince, I have but done myself honor," answered his host. "It is not often that a trader has a prince for a guest. Indeed, I am in your debt, because you are taking my dear son, Sakis (sā'kīs), to visit Egypt."

"Sakis will be to me and to my wife as a dearly loved son," replied Prince Pepi. "If you had not rescued us when my ship was captured by pirates, my brave men and I would have been killed or sold as slaves. When my wife learns what you have done for me, she will do all she can to make your son's visit a happy one."

The ship on which Prince Pepi and young Sakis were to sail for Egypt lay in the harbor. Sakis stood watching the busy captain directing his slaves as they stored away a load of goods from Crete to be sold in Egypt. Many painted vases and costly jars and thin cups were being carried on board.



The first farming tools and boats were made in Egypt.

It was from Egypt, long ago, that the people of Crete had learned to use the wheel on which they made their fine jars and vases. Now they made finer ones than could be found in Egypt, and rich Egyptians were glad to buy them. Sakis was soon to see tall red and black jars from his home land in the houses of many an Egyptian noble.

At last, the ship was loaded, and the captain said that they would sail the next day at dawn. Sakis and Prince Pepi were aboard before the sun was up. In the pale light, the rowers bent to their oars. Slowly the ship moved out of the harbor of the city, and headed southeast toward Egypt. Once the ship had passed beyond the eastern end of the island of Crete into the open sea, its sails were spread, and the wind carried it swiftly across the blue Mediterranean (mĕd'ĭ-tĕr-ā'nĕ-ăn) Sea.

Sakis spent three months in Egypt. During all of that time he lived in Prince Pepi's home. This home was a flat-roofed house set far back in a park where there were pools, shaded walks, and lovely gardens. In the evenings, the family often sat on the roof and watched the stars come out in the dark blue sky.

"The stars bring knowledge," said the prince one evening to Sakis. "Here in Egypt we study the skies more than your people in Crete do, because they tell



In early Egypt people built the first great buildings. The slaves who worked on the pyramids did the hard labor that machines do now.

us when to honor our gods and when the Nile River will flood our fields.”

“How can the skies tell you when the Nile will flood the fields?” asked Sakis.

“From the skies,” replied the prince, “we learned



The rich in early Egypt owned great houses and wide lands, and had many slaves to do their work.

to make the calendar which divides the year into 365 days. By our calendar we can tell almost exactly what time the Nile will rise in the spring. When the river begins to rise, the farmers have to move back from the rising waters. During the weeks when the waters cover all the land until it looks like a great lake, the people labor on the king's tomb—the great pyramid that you see out there at the edge of the desert. When the waters go back within the river banks, the people come back to their farms again.”

The next morning Sakis was delighted to hear the prince say, “I am taking you down to the fields to see the men planting grain in the rich earth that the Nile spread over the land just before you came to Egypt.”

Before the door of the house stood two of the gay colored chairs in which wealthy Egyptians traveled. Each was carried by poles on the shoulders of stout slaves. One was for Prince Pepi, the other for Sakis. “To the grain fields,” ordered the prince, and, singing a song, the slaves started swiftly away.

After a few minutes, the prince told the slaves to stop singing and move more slowly. He wished to talk to Sakis. “Egypt is the gift of the Nile,” he told the boy. “The country is long and narrow because it is shaped by the river. On each side of the

valley lies only desert sand, where nothing will grow and no one can live. We Egyptians worship the Nile because it brings us rich soil where we can grow plenty of grain to feed our people and our flocks."

By this time Sakis could see men scattering grain on the ground, and flocks of sheep wandering about. "Why are the sheep in the field?" he asked.

"They trample the grain into the soil," answered the prince.

"It takes more than the feet of sheep to cover our grain in Crete," said Sakis in surprise. "The soil of Egypt must be as rich as any in the world."

"It is," answered the prince. "Every year when the river goes back within its banks, it leaves a rich layer of mud over the land."

"What do the farmers do when the river washes away the huts and covers the land marks?" asked Sakis.

"The mud huts of the farmers are quickly rebuilt," replied the prince, "and long ago, our wise men found a way to measure, or survey, the land so that every land owner may have his own fields again. No one ever loses his land because the land marks are washed away."

"Look!" cried Sakis, "at that long line of donkeys passing beyond the grain fields. What a heavy load each donkey carries!"

"It is one of the royal caravans," explained the prince. "The king of Egypt is a great merchant. His ships sail the seas and bring back goods from other countries. His caravans travel far up the Nile River to the land of the black men for gum to make sweet perfumes, for ebony and ivory, and for ostrich plumes. When the Nile is in flood, the king's river boats go down the river carrying huge blocks of stone for his great tomb."

"To what countries besides Crete do the Egyptian boats on the Mediterranean sail?" asked Sakis.

"They go to Phoenicia (fē-nīsh'ī-à) for purple dyes and cedar wood and to trading cities all along the coast," replied the prince.

"Nothing that Egypt gets from other countries can be so valuable as the riches the Nile gives her," said Sakis, turning again to watch the farmers scattering their seed.

"You are right," replied the prince, "but grain is not our only crop. Later in the year, men will gather papyrus along the river to make paper such as you saw me using in my writing yesterday."

"I have never seen Egyptian paper in Crete," said Sakis.

"No, your people write on clay," answered his host.

Then he called to the slaves to move on. Soon

Sakis was set down in front of a dairy. Here he had a glass of fresh milk before he followed his host to some work shops not far away.

As they entered a work room, Sakis saw a man seated on the floor splitting a board with a long saw made of bronze. In another room one Egyptian was working on a stone bowl while another had just finished a beautiful cup. The cup had handles shaped like the lotus, a flower the Egyptians believed to be the sign of life. As the man held the cup up, the light shone softly through it.

"How beautiful," said Sakis. "What is that clear white stone?"

The prince smiled at the pleasure of his guest. "The cup is made of alabaster (ă'l'à-bă's'tēr), and you shall have it as a gift," he said. Then he pointed out a goldsmith who was setting beautiful, blue stones in the surface of a gold vase. "And this," he went on, "is being made as a gift for your mother."

"Gold inlaid with turquoise!" said Sakis softly. "Mother has never had anything so beautiful. She will have no words to say how pleased she is."

The prince took the boy to see the weaving room where linen was made, and the glass shop where men were making glass vases and colored tiles. Then they started home. "Tomorrow we are going to visit the king's tomb," said Prince Pepi.



Here you see the lands where writing was invented and where our alphabet began.

On the next day, the slaves were waiting outside of the door to carry the prince and Sakis out to the edge of the desert. "The pyramid is being built as the dwelling for the king when his soul enters the next world," explained the prince. "Most of the workers there now are slaves, but, when the Nile floods the land, thousands of the common people labor on the king's tomb."

Sakis saw men cutting huge blocks of stone with bronze tools and carving great stone columns for a beautiful pyramid temple. One man was at work on a statue of the king. Another was painting a ship loaded with grain on the inner walls of the temple. Above the ship was some writing giving honor to the king. Other painters were painting small figures of donkeys, cows, and men doing farm labor.

"These small statues will be put into the pyramid when the king dies," explained the prince. "His body will be carefully prepared to last forever so that his soul will always have a home. He will have need of food, furniture, and clothing. Everything will be put into the tomb so that he may have all that he needs in the next world.

"What are all those buildings over there?" asked Sakis pointing to some buildings of sun-dried brick.

"Those large ones are the storehouses in which the king keeps the grain, wine, cattle, linen, and



In early times people had to use the things they made, or raised to pay the cost of their government. Here Negroes far up the Nile are paying taxes to an Egyptian governor.

other goods that the people pay for taxes,” answered the prince. “The smaller buildings are the offices where the government clerks work. They keep records showing how much taxes the people of each town owe to the king. There is a king’s officer just coming out of that building with yellow sheets of paper in his hand.”

“Before I go home to Crete,” said Sakis, smiling, “I should like to learn to write on paper. Then, perhaps, I may come back to Egypt some day and become an officer of the king.”

And, surprising as it seems, that is what Sakis did.

## THINGS TO TELL

1. Why did Prince Pepi call Egypt "The Gift of the Nile?"
2. What different kinds of work did Sakis find going on in Egypt?
3. Describe a pyramid, and tell how it was used.
4. Why is it important for us to have a calendar?
5. What great river sometimes overflows in the United States? Are we glad, as the Egyptians were, to have an overflowing river? Explain your answer.
6. Name some gifts that Egypt has put into the world's treasure chest.
7. How did the Egyptians help us in our knowledge of the skies? surveying the land? writing?
8. Ask your teacher to tell you how time was measured before the calendar was made.

## THINGS TO DO

1. Point out, on the map on page 101, the island of Crete and the way Sakis probably sailed to Egypt.
2. Draw a map of Egypt showing the Nile river with its many mouths. Look up the word *delta* in the dictionary, and use it in a sentence.
3. Write a paragraph of several sentences explaining how farming was carried on in early Egypt.
4. Draw a pyramid like the ones on page 101, or make one of clay or of soap.
5. Pretend that you are Sakis. Write a letter to your father telling him about the wonderful things you are seeing in Egypt.

## CHAPTER XVI

### Writing Letters and Laws in Babylon

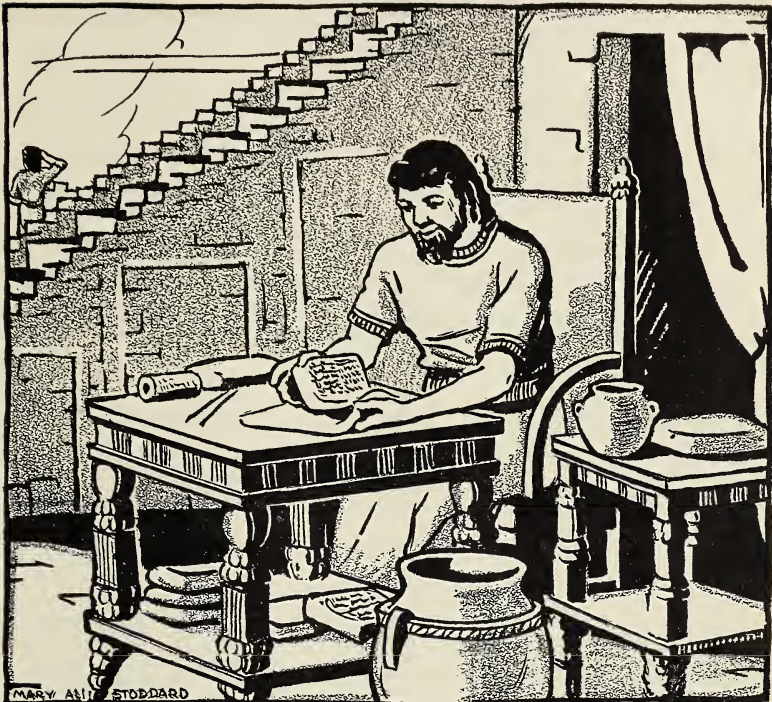
It was in the time of the greatest king that Babylonia ever had. The king's name was Hammurapi (hām'ōō-rä'pē). His country lay between two great rivers, one called the Tigris (tī'grīs) River, and the other named the Euphrates (ū-frā'tēz) River. These two rivers gave Babylonia plenty of water and helped to make the soil rich, so that the grain grew tall in the fields, and the cattle and sheep grew fat. The people of this country, like the people of Egypt, raised more than they could use themselves, and sold many things in other lands. In fact, by the time of Hammurapi, traders had been going back and forth between Egypt and Babylonia for many centuries.

Early one morning King Hammurapi's secretary, whom we shall call Sim (sīm), climbed the stairs to the cool roof-garden of the king's great palace of sun-dried brick. From the roof of the palace, Sim could look down on the River Euphrates flowing on its way to the sea. Early as it was, a boatman was already steering his way down the river in a small boat made of bundles of reeds tied together. Along the river bank, men were going about their tasks on

the streets of the great city of Babylon. Sim looked toward the large, brick temple where men were slowly climbing the long stairs to the great temple tower. Bankers and other business men were hurrying to the temple bank. Boys and girls were entering the doors of the temple school, and Sim knew that the priests were already busy with sacrifices and prayers to the sun-god, worshipped by all the people of Babylonia.

Beyond the temple yard, on all sides, were smaller buildings of sun-dried brick. Many of these buildings were stores where one kind of goods was exchanged for another, or bought for silver. Some of the buildings were small, one-story homes, but all were made out of clay bricks which had been dried in the hot sunshine. Sun-dried bricks were used even for the finest buildings because Babylonia had little building stone.

While Sim stood looking with delight over the city, a slave placed two jars near him. One held soft, moist clay and the other dry clay as fine as the dust on the road. Taking some of the moist clay, Sim patted it into the shape of a thick tablet. Then he drew a writing reed from a pocket of leather hanging from his belt. Sim wrote by pressing the end of the reed into the clay. Every time he pressed into the soft clay he made a little mark like this ➤.



People no longer use the writing of early Babylonia, but for a long time it kept many things that are still important to us from being forgotten. Here is Sim writing business letters for the king on clay.

Sim made groups of these marks in different positions. Each group stood for a syllable in a word, or for a word itself. Of course, it was much more difficult to learn to make hundreds of different syllables than it is to learn the few letters of the alphabet which we use to make thousands of different words today. Sim wrote in this way instead of using

letters because the alphabet was not yet known in Babylonia.

On this particular morning, Sim was writing letters for the king. He had to make many copies of a royal order. A copy was to be sent to each of the king's governors. It said that Hammurapi was going to celebrate the spring sheep shearing with a great feast in the city of Babylon, and he wanted his officers to come.

As soon as Sim had finished a letter, he sprinkled fine, dry clay over it from the little jar which the slave had brought. He did this to prevent the envelope from sticking to the letter. Then he took moist clay, patted it into a smooth layer, and wrapped it around the letter. This was the envelope. With his pointed reed Sim quickly wrote the address on the envelope. Then he called the slave to carry it to the oven. Each letter had to be baked, just as bowls and jars of clay were baked, to make it hard enough to send on a long journey. When the letter was taken from the oven, the writing was as plain as the pictures drawn on a bowl or a jar. In some museums, you can still see clay letters like Sim's, that were written thousands of years ago.

After Sim had written all of the letters to the king's governors, he copied some of Hammurapi's laws. The king had had all the laws of Babylonia



The Babylonians built huge brick palaces with arched doorways and cool roof gardens.

collected and arranged, in order that all his people might know and obey the same laws. Some of Hammurapi's best lawyers had done the work. Sim was making a careful copy of this list of laws, on clay tablets.

His copy would be given to the stone cutters who were carving the laws on a great shaft of stone. At the top of the stone they had carved two figures, a large one of the sun god and a smaller one of Hammurapi to show the god giving the laws to Hammurapi. Below the figures of the king and the sun god, the laws would be carved just as Sim had written them.

While Sim was busy writing the laws on clay, the great Hammurapi came to the roof-garden and looked at his secretary's work. "My kingdom will be better governed because the laws are written," said the king. "In every part of the land they will be the same. They protect the widows and the orphans; they fix the fees that doctors may charge; and they bring swift and sure punishment for the wrong doer."

"You will always be remembered for your laws, O King," answered Sim, earnestly. The secretary loved and respected his master, for he knew that Hammurapi tried to be just to all his people.

The king smiled, "I hope so," he answered. "But now, stop your writing and go to the temple bank. I wish you to arrange for the purchase of the piece of land of which I spoke to you."

Sim put his writing tablets aside at once and went to carry out the king's command. On his way up the

street toward the temple bank, the secretary passed the low, brick school house near the temple. As he went by, he heard his name called. His young brother was just coming from the building.

"Look! Sim," cried the small boy. "See, what I have written."

Sim took the clay tablet. On it he read, "He who shall excel in tablet writing shall shine like the sun."

"This saying is true," said Sim. "The king puts men who know how to write in high places."

"I made many copies," explained the little boy. "Each one had mistakes in it. Then I would pat the clay smooth and start again. The master said that this copy is a good one."

"It is well done," agreed Sim. "Perhaps someday you, too, will write letters for the king."

"Or I may be a lawyer," said the boy, "and write wills and draw up contracts for people who cannot write. Or maybe I shall become a rich merchant instead. Then I shall need to write, because I shall have to make out a bill of sale for the goods that I sell."

"O Sim," he exclaimed, "Look! here comes a caravan of donkeys. If they carry dates for sale, will you give me a lump of silver that I may buy some?"

"There are not only donkeys with packs on their backs, but some carts as well," said Sim. "Is not



Tall towers and arched doors and wheeled carts are some of the things that have come down to us from early Babylon.

the wheel a wonderful invention, little brother? A cart carries so much more than a donkey's back."

But the little brother was not listening. He was busy looking over the loads as the donkeys passed.

“The sheep shearing has already begun,” he cried, “for here is new wool. Bronze and leather they have, too, Sim, and dates! Heaps and heaps of dates! May I have just a little lump of silver?”

“Yes,” said Sim, “buy your dates. They are good for small boys and will help to make you grow; but I cannot wait. I must be about the king’s business.”

### SENTENCES TO FINISH

*On a sheet of paper complete each of the following statements by writing the required cause. Do not write in the book. Some of the causes are not given in the story, but you can think what they are if you try.*

1. The people of Babylonia were able to get food easily because \_\_\_\_\_.

2. Babylonia was much like Egypt because \_\_\_\_\_.

3. The buildings of Babylonia were of sun-dried brick because \_\_\_\_\_.

4. Sim thought that Hammurapi would be remembered because \_\_\_\_\_.

5. Written laws are good for a country because \_\_\_\_\_.

6. The invention of the cart wheel was a great gift for the world’s treasure chest because \_\_\_\_\_.

7. Today we buy and sell with coins having a government stamp on them. Our money is easier to use than lumps of silver valued by weight because \_\_\_\_\_.

## THEN AND NOW

1. Make a soft clay tablet. While it is damp, use a pointed stick to write one of the laws of your school.

2. Make a list of things that were sold in Babylonia.

3. Make a list of things on which we use some form of cart wheel today.

4. Perhaps you can get from the library the book, *Babylonia and Assyria* by Mohr, Washburne, and Beatty, and enjoy the story and the pictures of Babylonian writing on pages 28 to 56.

## THINGS TO DO FOR UNIT FIVE

1. Start now to make a collection of pictures relating to the way people lived while writing was being invented. Arrange any pictures you may find relating to early Egypt and Babylonia in your notebook under the title of this unit.

2. Read stories from any of the following books that you may, perhaps, find at the library:

Erleigh, Eva, *In the Beginning* (Doubleday Doran & Co.), pp. 41-49.

Mohr, Washburne, and Beatty, *Egyptians of Long Ago* (Rand McNally & Co.).

Mohr, Washburne, and Beatty, *Babylonia and Assyria* (Rand McNally & Co.).

3. Perhaps, if you can get the book, your teacher or some older person at home will read you stories from *Children of Ancient Egypt* by Louise Lamprey. It is published by Little Brown & Co.

## A SHORT STORY OF UNIT FIVE

Write on a page in your notebook the following story, filling in the blank spaces with the needed words. Do not write in *this* book.

WHERE PEOPLE FIRST LEARNED TO \_\_\_\_\_

Egypt was called the gift of the \_\_\_\_\_ because the \_\_\_\_\_ River flooded the country every year and made the \_\_\_\_\_ rich so that \_\_\_\_\_ grew easily. It was in Egypt that \_\_\_\_\_ began.

The first writing was \_\_\_\_\_ writing. Slowly most of the \_\_\_\_\_ were changed to signs. These \_\_\_\_\_ were later changed to \_\_\_\_\_. This change gave us the \_\_\_\_\_. The Egyptians wrote on paper made from the \_\_\_\_\_ plant. Their books were in \_\_\_\_\_ and were often kept in \_\_\_\_\_. Even today, we have much of their writing and many useful and beautiful things that these early Egyptians put into the \_\_\_\_\_ that they built for their \_\_\_\_\_.

In Babylonia, \_\_\_\_\_ grew easily, also. There the people wrote on tablets of \_\_\_\_\_, and their king, Hammurapi, had the laws of the country collected and carved on \_\_\_\_\_. The Babylonians were among the earliest people to use the cart \_\_\_\_\_.

Because the people of these early eastern countries knew how to \_\_\_\_\_, many gifts that might otherwise have been lost were saved for the world's treasure chest of useful knowledge.

## UNIT SIX

### People Who Learned Writing from Egypt

It was the trading people who lived near Egypt who passed writing on to us. In olden times, these people were shepherds and herdsmen. They lived in tents, like those you see in the picture on the opposite page, and wandered from place to place in search of good feeding land for their flocks and herds. Finally, they learned from the Babylonians and Egyptians to settle down as farmers and traders. One of these trading nations was the Hebrews, who gave us our idea of one God through their great writings. Another was the Phoenicians, who gave us our alphabet.

The stories about these people are:

Abraham Who Believed in One God

Joseph and the Life of the Hebrews in Egypt

Moses Who Gave the Hebrews Written Laws

King David Who Made the Hebrews a Nation

Solomon, the Rich Trader King of the Hebrews

Daniel Who Worshipped God in Babylon

The Phoenician Traders Who Carried the Alphabet  
to Europe



Even in their early shepherd days, long before they could write, the Hebrews believed in one great God.

## CHAPTER XVII

### Abraham Who Believed in One God

Not many years after Hammurapi ruled in Babylonia, a boy named Abraham (ā'brā-hām) lived along the River Euphrates. His home was a tent made of skins out near the edge of the desert. Abraham was the son of one of the wandering Hebrews who moved from place to place in order to find food for their cattle and sheep.

Abraham lived many years in the valley of the Euphrates River with his family. It was a big family, for all his relatives lived together in one tribe. His father was the head of this great family, and ruled his people as though they were his children. When his father died, Abraham was to be the head of the family and the owner of great riches, for his father owned great wealth in sheep and cattle and slaves.

When Abraham grew up and had his own home, he did not live in a brick house as people up the river in Babylon did. He and his wife, whose name was Sarah (sā'rà), still lived in a tent of skins. As soon as pasture land no longer gave his flocks and herds food, he moved his tent to better pastures; but for

many years he did not go far away from the mouth of the Euphrates River.

At last a time came when Abraham's father felt that his people would find better pasture lands far away. When he made up his mind to go, he called together the fighting men of his tribe and said to them, "The grass grows brown, and our cattle are hungry. We must move on."

"Where are we going?" asked one of the men.

"First, let us go up the River Euphrates," answered the old man.

"The lands farther up the river may have green grass," said the man. "The idea is good. Let us hasten to make ready for the journey."

All of Abraham's relatives and servants set to work at once to make ready for a long journey. The fighting men put their weapons in order to defend the old men, the women, and the children. The women prepared food. The herdsmen rounded up the flocks and herds. Early one morning, every skin tent was folded and packed. Abraham's great family, with many free servants and many slaves, was ready to move. They said good-by to the other Hebrew families and started on their way.

The company traveled very slowly because each day the cattle and sheep had to have some time in which to eat grass. Sometimes they stayed several

weeks in one place where they found plenty of food for their flocks and herds. For a long time they lived near the upper waters of the Euphrates River. But at last, after Abraham had become head of the family, they moved slowly south into Palestine (păl'ēs-tīn).

They wandered in this country for years. Once when food was very scarce in Palestine, Abraham took his family, his slaves, and his flocks and herds south to Egypt. There, grain grew in plenty, and he found food for his people and grass for his sheep and cattle. When he finally left Egypt, the king of Egypt gave him many valuable gifts of cattle, sheep, camels, and slaves. Abraham returned to Palestine a very rich man.

After they had lived in Palestine for many years, a son was born to Abraham and Sarah. Abraham's heart was filled with joy. He named the child Isaac (ī'zāk), which means laughter. At last he had a son to be the head of the family some day, and owner of all his slaves and flocks and herds.

Abraham taught his son to worship one great God, and he wished Isaac to marry a girl who had been taught to worship the God of the Hebrews. He knew that he could find such a girl among the Hebrew tribes who still lived in Babylonia. When Isaac had grown to be a young man, his father, therefore, sent a trusted servant on the long journey back to the

land where he had lived as a boy. The man was told to find a bride for Isaac.

It was not very hard to find a girl who was willing to marry Abraham's son. The servant chose a beautiful girl named Rebecca (rē-běk'á). Her family knew that Abraham was not only a good man but a very rich one. The servant told them that Isaac had been trained in the religion of his father. He said, also, that Isaac would some day have his father's place as the ruler of the tribe and be very rich.

Rebecca's parents wept to think that she should go so far from them, but they felt that it was a great honor to have their daughter become Isaac's wife. Obeying her parents' wishes, the young girl made ready to go to Palestine.

Rebecca's journey to her new home was more pleasant than she had believed it could be. Abraham had told his servant to buy whatever was needed to make traveling safe and comfortable for his son's bride. At the end of the long journey, Rebecca was welcomed by Abraham and all his people. Isaac loved her, and they were married with great rejoicing.

Abraham was happy in his old age, for Isaac and Rebecca taught their children to worship one God, just as Abraham had taught Isaac.

But it was a long time before anyone wrote down this story of how Abraham helped the Hebrews to give to the world their greatest gift, the belief in one God.

### THINGS TO TELL

1. Why did Abraham go on the long journey from the Euphrates valley to Palestine?
2. How did the Hebrews of Abraham's time live?
3. What great gift have the Hebrews given to the world's treasure chest?

### SHOWING HOW NOMADS LIVED

1. The Hebrews were desert nomads before they moved to the Euphrates valley. Look up the meaning of the word *nomad* in the dictionary, and write a sentence using the word.
2. Find on the map the Euphrates River near which Abraham lived as a boy. Show the route he might have taken from Babylonia to Palestine.
3. Imagine that you are a slave belonging to Abraham, and write a paragraph about the life you lead with the Hebrews. The stories in *Palestine and Syria* by Mohr, Washburne, and Beatty, pp. 18 to 87, will tell you many interesting things a slave might have seen.

## CHAPTER XVIII

### Joseph and the Life of the Hebrews in Egypt

Joseph (jō'zěf) was the grandson of Isaac and Rebecca. He was one of a large family, and he was his father's favorite child.

Joseph's eleven brothers wore skin clothing and spent their days tending sheep in the hills of Palestine, as the Hebrews had done in Abraham's time. By day they guided their flocks from pasture to pasture in search of grass and water. At night they herded their sheep close to the place where they pitched their skin tents, or they slept under the stars on the ground near the sheep so that no wolves would attack the flock.

While his brothers were tending the sheep in the fields, Joseph stayed in town, living in a house with his father, whose name was Jacob (jā'kūb). The Hebrews were learning to live like the people Abraham had found in Palestine, who had fine houses in walled cities. From them the Hebrews were learning, also, to wear clothes of woolen cloth dyed in bright colors.



The Hebrew shepherds who moved in from the desert learned to wear bright wool clothing and live in houses, as the people of the towns in Palestine did. Here is a Hebrew trading a goat and its kid for some cloth for a coat.

Jacob had one of these bright-colored wool garments made for his favorite son. Joseph was very proud of his new coat. He liked to draw the soft, warm folds of it around him in the early morning or on cool evenings. It had sleeves like the clothes worn by men who did not have to work, but had slaves to work for them. It was much finer than the

stiff skin garments his brothers wore. None of them had a bright-colored coat, and they were jealous. They said that their father loved Joseph more than he loved them.

One day Joseph's brothers were taking care of the sheep in fields far away from home. Jacob wanted news of his sons and of his flocks, so he sent Joseph to find out how they were. Joseph put on his new coat and started off.

He had a hard time finding his brothers because they had moved to other pasture lands looking for more green grass. At last he found them, but they were not glad to see him coming in his beautiful coat. They took it away from him, and sold him as a slave to some merchants who were passing through Palestine on their way to far-off Egypt. The merchants paid twenty pieces of silver for him. Then his brothers took the beautiful woolen coat home, and led their father to believe that his son had been killed by a wild beast.

Joseph was taken to Egypt and sold as a slave to a noble. There he found that shepherds did not wander far with their flocks because the desert was near and there was plenty of grass on the river banks for the cattle. He learned how water was carried by canals from the river to irrigate the rich soil of the fields during the dry season. He saw the

great pyramids, where the dead kings of Egypt were buried, and the writing on the walls of the Egyptian temples.

Although Joseph lived in Egypt as a slave, he became a very important person. When he grew to be a man, the king made him one of his trusted officers. Joseph had charge of all the king's great stores of grain. He carefully saved this grain because he thought that a year might come in which the crops would fail and grain would be hard to get. He had great store houses built in the cities where he stored grain enough to feed all the people.

Then came a time when the crops failed. A famine began, the worst Egypt had ever known. Year after year the harvests were poor. The people used up all the food they had, and came to buy grain from the store houses of the king. People from other countries came to buy grain, also, for the harvests were failing everywhere. Joseph was soon the busiest and most important officer in Egypt.

In Palestine, the Hebrews were suffering from the famine. There was not enough food for the children or the sheep or the cattle. When Joseph's old father heard that there was grain in Egypt, he called his sons together and sent them south to buy food. All of them went except Benjamin (běn'jă-mĭn), who was the youngest.

Twice the sons of Jacob made the long journey to Egypt to save themselves and their families from starvation. Joseph knew his brothers the first time they came, but they looked at Joseph and did not know him. He told them not to come back again without their youngest brother.

The second time they went to buy food, they were taken to Joseph's own house, where a feast was prepared for them. They could not understand why this great man should invite them to his home, prepare a feast for them, and send servants to wait upon them. They sat on fine carved chairs and stared at the fine wall hangings, the beautiful vases, and the leopard skin rugs. "Why should this man treat us so kindly?" they asked one another; but the food was so good that they ate and were satisfied.

To Joseph's brothers, he seemed a very great person, indeed. He wore fine linen clothes, much more beautiful than the bright-colored wool coat that he had worn as a boy. On his feet he wore soft, leather shoes. On his hand was a ring of gold. He drank from a cup of silver, and many servants obeyed his commands.

After the feast was over, Joseph told his brothers who he was. He forgave them for the wrong they had done him, and sent them back to Palestine to bring their father and their families to live in Egypt.

Because Joseph was his chief officer, the king of Egypt gave Jacob and his sons some of the best land in Egypt. Some of the brothers were made head shepherds in care of the royal cattle and sheep. The others worked on their own farms. All of them settled down with their families and their herds and their flocks in the rich land of Egypt.

As long as Joseph lived, the Hebrews planted grain in the rich soil left by the Nile on their fields, and pastured their cattle where the grass grew thick and tall. They learned to irrigate their land as the Egyptians did, and to like the ivory and the ostrich feathers that the Nile boats brought from the lands to the south. Some of them, who grew very rich, built homes of expensive cedar wood from across the Mediterranean Sea and wore fine linen clothes and gold rings as Joseph did.

In Egypt, the Hebrews learned to live a very different life from the one they had lived in Palestine. They lived in houses instead of tents, and dressed in linen instead of skins. They learned to weave fine cloth and make pottery and bricks as the Egyptians did. Some of them became stone cutters, and others were builders of houses. Many of them were traders. Herding sheep and cattle was now only one of the things they did. The wandering shepherd life of Abraham's time would never come again.



The Hebrews have always remembered their great leader Joseph who was trained in Egypt. Joseph was such a good business man that the king of Egypt made him his chief officer. Many Hebrews went to live in Egypt, where they learned Egyptian ways and writings. Here is Joseph giving a feast for his brothers.

## THINGS TO TELL

1. What did the Hebrews learn from the people they found living in Palestine?
2. Who took Joseph to Egypt?
3. Explain how Joseph and his brothers happened to meet again.
4. What did the Hebrews learn from the Egyptians?
5. Point out Palestine and Egypt on the map in your class room, and show what route into Egypt the sons of Jacob probably took.

WHAT THE HEBREWS LEARNED FROM  
THEIR NEIGHBORS

1. Read once more the chapter called "Living in Egypt Long Ago," so that you know in what kind of country Joseph grew up.
2. Make a list of the things that the Hebrew people learned from the time Abraham led them to Palestine to the end of Joseph's life.

## CHAPTER XIX

### Moses Who Gave the Hebrews Written Laws

Life was happy for the Hebrews in Egypt as long as the kings remembered how Joseph had saved the people from starving. But, at last, there came a ruler in Egypt who had never heard of Joseph. This new ruler did not like the Hebrews. He thought there were too many of them. "If there should be a war," he said, "the Hebrews might join the enemies of Egypt and be too strong for us."

Because there were so many Hebrews, the king made them work very hard. He forced them to work long hours for cruel masters on the Egyptian farms. He set them to work in the brick yards and used the bricks they made to build great buildings for himself. Then, he ordered all Hebrew boy babies to be thrown into the Nile River.

One mother tried to save her baby boy from being drowned by making a tiny boat of a basket. She put the baby into it, and set him down among the water grasses along the bank of the River Nile. Then she sent his sister down to the river to watch and see what happened to him.

The daughter of the king often went bathing in the river at the very place where the Hebrew baby lay. That day, when the princess and her maids came down to the Nile, they saw the tiny boat. The baby looked so sweet and so helpless that the princess said, "I shall take him and bring him up as my own child." Then the baby's sister came and offered to find a nurse. She ran home and returned with her own mother, who was, of course, the baby's mother, too. The princess named the baby Moses (*mō'zēz*), which means "taken out," because she had taken him out of the water.

Moses was brought up in the king's palace and taught writing and all the other things that a prince should know. He learned not only from his teachers, but from what he saw and heard in the palace. He listened to the people who visited the palace and saw the wonderful things that the king bought in far countries. When swords made of iron from the mines near the Black Sea were sent to the king, Moses saw them and heard the king say that these iron swords took a sharper edge than the bronze swords used by the Egyptian soldiers. He listened, too, to what was said about his own people, the Hebrews, and was sorry for them.

When Moses grew up, he asked the king to set the Hebrews free and let them go back to Palestine



Among tall papyrus reeds along the Nile, a basket floated.

where they had lived before they came to Egypt. The king did not want to let them go, for the Hebrews were good workers. Some of the Hebrews did not want to go because they had lived so long under

masters that they were afraid they might starve on the long journey back to their home land. "In Egypt," they said, "we are sure to have food, even if we have to work very hard to get it."

Moses asked the king again and again to let him lead the Hebrews out of Egypt. Many troubles came to the Egyptians before the king consented. The crops failed, and the people became sick with terrible diseases. Finally, believing that his troubles came because he would not let the Hebrews leave, the king said to Moses, "I will let your people go."

Then hundreds and hundreds of Hebrew men, women, and children followed Moses out of Egypt. Day after day, this great company journeyed across the desert. The way was long, and the sun was hot. Sometimes they were hungry, and sometimes they were thirsty. Often they would not obey their great leader.

Once Moses left them for forty days. He climbed a mountain to pray. When he came down from the mountain, he brought his people ten written laws.

In Egypt the Hebrews had said to their children many times, "You must never worship in the temples of the Egyptians. That is one thing that you must remember here in Egypt where people worship many strange gods." But there were some Hebrews who did not remember.

The first of the ten written laws that Moses gave his people was the one which has brought the great idea of the Hebrews down to us. It commanded them to worship only one God. It says, "Thou shalt have no other gods before Me."

### THINGS TO TELL

1. Why did Moses have a better education than most men of his time?
2. What new metal was coming into use in Egypt when Moses lived?
3. What great idea did Moses help his people to put into the world's treasure chest?
4. What do we call the great book that the early Hebrews wrote?

### LEARNING FROM THE HEBREWS

Write the one of the Ten Commandments which tells us how to treat our parents.

## CHAPTER XX

### King David Who Made the Hebrews a Nation

David (dā'vīd) was a young shepherd boy in the hills of Palestine about two hundred years after Moses had led the Hebrews out of Egypt. He spent his time taking care of his father's sheep while his brothers were away in the Hebrew armies.

When the Hebrews returned from Egypt, they found people from the island of Crete living in cities in Palestine. These city people from Crete were called Philistines (fī-līs'tīns), which is the name from which the word Palestine comes. They did not want the Hebrews to live near their cities, and for years they were at war with the Hebrews.

One day David's father sent the boy to the Hebrew camp. David carried ten loaves of bread and some grain for his brothers as well as messages from their father.

David found everyone talking about the mighty giant of the Philistines who wanted to fight someone from the Hebrew army. The name of the giant was Goliath (gō-lī'āth). Every day he dressed himself in his heavy armor, came out toward the Hebrew

camp, and shouted, "I defy the armies of the Hebrews this day. Give me a man that we may fight together."

When David heard the giant, he felt that he must save the Hebrew army. He went to the king, for the Hebrews now had a king, and said he would fight Goliath. At first the king would not let him try, because, he said, David was only a boy. David told the king that he had killed a lion and a bear that had come to attack his father's sheep. He would kill the giant as he had killed the lion and the bear. At last, the king consented, saying, "Go, and may the Lord be with you."

The king wanted David to wear armor and carry a sword, but the boy put the heavy bronze armor and the king's great sword aside. He was not used to them. Instead, he took five smooth stones from the brook and put them into the bag at his belt. Then, taking his sling in one hand and a stick in the other, he went to meet the giant, while all the soldiers in the Hebrew army wondered at his courage.

Goliath was angry when he saw a boy coming out to fight him with a stick in one hand and a sling in the other. He called to David, "Am I a dog that you come to fight me with sticks?"

"You come to me with a sword, and with a spear

and with a shield," said David, "but I come to you in the name of the God of the Hebrews."

As he ran toward Goliath, David fitted into his sling one of the smooth stones from the brook and took aim. The stone hit the giant in the forehead, and he fell to the ground.

A great shout went up from the Hebrews, but the Philistines were so afraid that they ran away.

After he had killed the giant, David lived with the king. The king's son loved David as though he were a brother, and gave him his own sword and bow and even his coat. The king liked David's music. Many a time when the king was tired or troubled and unable to sleep, he had David play the harp and sing to him.

Some of the songs David sang were his own, and today these are among the great songs of his people. David wrote a song that begins, "The Lord is my shepherd." It was a great favorite with the Hebrews, because they had long been a shepherd people. It told how God loved and cared for his people just as a good shepherd takes care of his sheep.

Once when David was very young, one of the Hebrew judges, named Samuel (să'm'ū-ěĭ), had come to his home and poured oil on the boy's head. This the judge did to show that he believed that David should be the next king of the Hebrews. David did



Because the Hebrews wrote down the beautiful songs of their great poet David, we still know and love his poems.

become king and he ruled the Hebrews for over thirty years.

During that time, King David defeated the Philistines and united his people into a great nation. He

made Jerusalem (jě-rōō'sà-lěm) his capital. There he had a fine palace. The beautiful cedar wood in it, and the carpenters and workers in stone who built it, came from the cities on the coast of Phoenicia to the north. But the poet king of the Hebrews did not do one thing he greatly wanted to do, for he did not live to build a temple to the God of the Hebrews.

### THINGS TO TELL

1. The story tells you that David had a sling. Ask some older person to explain what a sling is and how it works. Then tell the class what the weapon was like.

2. Why do we think today that David was a great poet?

### THINGS TO DO

1. Learn David's song beginning, "The Lord Is My Shepherd," and recite it for your parents or for your classmates.

2. Show on the map the kingdom of the Hebrews and their capital city, Jerusalem.

## CHAPTER XXI

### Solomon, the Rich Trader King of the Hebrews

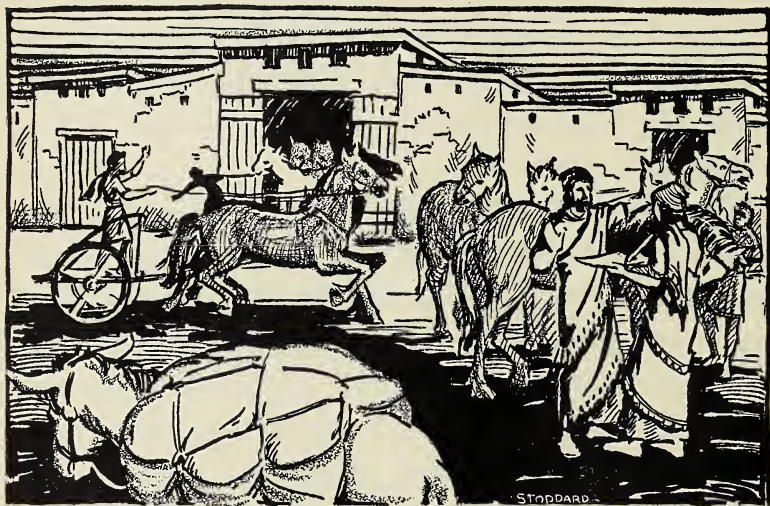
Solomon (söl'ō-mön) started his reign as a very rich and mighty king. His father, King David, had made the Hebrews into a nation and had left his son great wealth.

The new king used some of the money his father had left to build a beautiful temple in Jerusalem, the capital city. It was not a large temple, but it was very costly. The cedar wood and stone for the building came from Phoenicia, and much of the work was done by Phoenicians because they were better builders than the Hebrew workmen. There was an inner room called the Holy of Holies. No one entered this room except the high priest, and he entered it only once a year. There was an outer room and an open court where the people worshipped. People from all over the land came to Solomon's wonderful temple to worship God.

When King Solomon had finished the temple, he built a palace for himself, his family, and his court. In this palace, he had a great judgment porch where he sat and settled the disputes of his people. Solo-

mon was such a wise judge that he became famous in far away countries for his wisdom and justice.

The Hebrew kingdom was between Egypt and Babylonia, so that the many traders going back and forth passed through Palestine. This made it pos-



At King Solomon's stables on the high road between Babylonia and Egypt, many donkeys and horses were sold to passing merchants. Notice the Hebrew writing down the price of a horse bought by the owner of a loaded donkey.

sible for Solomon and his people to sell goods to both countries, and the Hebrews became great merchants. With Egypt they traded for two-wheeled chariots and swift Arabian (à-rā'bī-ăn) horses. From Babylonia they bought the goods of the far East: spices, ivory, monkeys, and gay-colored peacocks. From

Phoenicia, Solomon bought much fine cedar wood.

Solomon ruled a strong nation with which many countries wanted to be friendly. Egypt, Phoenicia, and other countries signed treaties agreeing not to go to war with the Hebrews or they promised to carry on trade with Solomon.

It cost Solomon a great deal to live in his palace and to take care of his large royal family, as well as to build the wonderful temple in Jerusalem. In order to get enough money, Solomon put heavy taxes upon his people. The Hebrews were proud of their temple and of their king and of his great palace, but many of them found it hard to make enough money to live and to pay the heavy taxes. They began to grow discontented.

After Solomon's death, the people begged his son, who was the next king, to make the taxes lighter. Instead, the young king made the taxes heavier. When he would not listen to his people, ten tribes of Hebrews left the nation. They chose their own king, and made themselves into a separate kingdom. Only two tribes were left to be ruled by Solomon's son. Both of these small Hebrew kingdoms were conquered by the Babylonians.

And that is how it happened that many Hebrew people were finally carried away as prisoners to live in Babylon instead of Jerusalem.

## THINGS TO TELL

1. From what country did Solomon import material and workmen for the temple?
2. For what was Solomon famous?
3. With what countries did Solomon trade?
4. How would trade help to spread the idea of one God?
5. Are the Hebrews of today traders?
6. Why did the Hebrews not remain united in one nation?

## WHY THE HEBREWS WERE GREAT TRADERS

1. Point out on the map the Hebrew kingdom, and also three countries with which the Hebrews traded. The map on page 101 will help you.
2. Show on the map how the location of the Hebrew kingdom helped the Hebrews to become great traders.
3. If you can get the book *Palestine and Syria* by Mohr, Washburne, and Beatty, read the story on pages 126 to 133, and make a list of the things that were sold in the city of Jerusalem.

## CHAPTER XXII

### Daniel Who Worshipped God in Babylon

Nathan (nā'thăn) was one of the Hebrews who had been carried off to Babylon, far from his native city, Jerusalem. One evening he called his little son, Isadore (iz'ă-dôr'), to him. "My son," said Nathan, "I have been anxious that my children should grow up knowing that there is but one true God. I want you to remember my teaching if I do not come back tonight."

"Where are you going, Father?" asked Isadore.

"Daniel (dăn'yěl) is in trouble, and I must go to him," answered Nathan.

"But why is Daniel in trouble, Father?" asked Isadore. "Is he not next in power to the king? Did not the last king give him purple clothes and a chain of gold and many gifts? The new King Darius (dă-rī'ūs) put Daniel above all the other governors and princes, because he was pleased to find so good a man of business in the kingdom."

"Daniel in trouble?" said Isadore's sister Miriam (mīr'ī-ăm), coming into the room in time to hear her brother's question. "Is he ill, Father?"

“My children,” said Nathan sadly, “even though Daniel is chief minister to the great King of Persia (pûr'zhà) who has conquered Babylon, he is one of us. The princes and governors of Persia and Babylonia do not like to have to give account of their work to a Hebrew, who belongs to a conquered people. For a long time they have tried to find some mistake in his work or to show that he is not faithful to the king, and they can find nothing against him. But they know that Daniel refuses to worship the gods of Babylon or Persia, and prays every day to our God.

“Some days ago, the officers who are jealous of Daniel went to the king and asked him to sign an order. The order said that no one must ask a favor of any god or man except the king for thirty days, or he would be thrown into the den of lions. Daniel went on praying to God three times each day, as he always does. The enemies have watched him and found him praying. That is why he is in trouble.”

“But Father, the king made the law. Surely he can change it,” cried Miriam.

“It is the custom of the Persians not to change a law once it is made. The princes knew well that if the king signed the order, he could not change it,” answered Nathan sadly. “Now I must leave you. Go to bed early and sleep well, my children.”

Nathan left the house, and Isadore and Miriam went to bed early, as their father had told them to do. The little boy slept, but Miriam lay awake listening for her father's return. Late at night she heard his step. "Father," she called anxiously, "what happened to Daniel? Did the king change the order?"



Although their nation was destroyed, the Hebrews kept their belief in one God, which is their great gift to us. Here is Daniel praying in Babylon where he was chief officer to the great king of Persia.

"He could not," answered Nathan's tired voice. "The king tried until sunset to find a way to save Daniel. But he was forced to command that Daniel be put into the den of lions. He said to Daniel, 'Thy God whom thou always servest, He will deliver thee.' Then he ordered a stone to be put at the opening to

the lion's den and placed his seal upon it so that no one could set Daniel free."

"I will pray God to save Daniel," said Miriam, trying to comfort Nathan. But she cried herself to sleep, and she knew her father would not sleep at all.

The next morning, when she awoke, her father had gone, but he soon returned. "My children," he said, "Daniel is alive and unharmed. Early this morning the king himself hurried to the lion's den. He found Daniel alive and set him free. Then the great Darius ordered the princes who were Daniel's enemies to be thrown in with the lions, and the lions killed them.

"Let us give praise to the God of our fathers, as Darius has ordered. Even now the king is sending out an order commanding all the people in the kingdom to tremble and fear before the God of Daniel, for he is the living God."

### THINGS TO TELL

1. Darius, the king, was glad to have such an officer as Daniel. Why? What kind of men do we want to govern us today? How can we get such men?

2. Why were some of the king's officers jealous of Daniel?

3. How did Daniel's enemies try to get rid of him?

4. Why could the king not save Daniel by changing the law?

5. What great gift did Daniel help his people to put into the world's treasure chest for us?

### THINGS TO DO

1. Imagine that you are Miriam or Isadore. Give a little talk telling why you think that Daniel ought to be saved.

2. Point out on the map the country where Daniel was an officer of the king.

3. Write the first of the ten laws of the Hebrews, which Daniel risked his life to obey.

## CHAPTER XXIII

### The Phoenician Traders Who Carried the Alphabet to Europe

It is no wonder that the Phoenicians became great traders. On the west, they looked out from their narrow, little country at the blue sea. On the east, they looked up at high mountains where the forests gave fine wood for ships. They had goods to sell, too. The kings of Egypt wanted the cedar wood that came from the mountains for their palaces; and Solomon, King of the Hebrews, bought it for his great temple. The purple cloth, that the Phoenicians made with a coloring they got from shell fish, was worn by the kings of many countries.

Phoenician ships sailed to all the lands around the Mediterranean Sea, carrying the goods of other countries, as well as of their own. This was in the days before the people of Europe knew how to manufacture many things. They were glad to get the bronze and iron swords, perfume, cloth, and other things made in eastern countries, and they gave in exchange the wool, tin, and other materials that the Phoenicians could sell in the East.

The Phoenicians carried not only goods but ideas from one country to another. They became teachers as well as traders. The rough shepherds and farmers in Europe learned from them about the inventions the people of the older countries in the East had to give to the world's treasure chest.

One of the countries in Europe often visited by the Phoenician ships was Greece (grēs) where lived, about the time of this story, a young lad whose name was Demetrius (dē-mē'trī-ūs). His mother and all his friends called him Demi (dēm'ī). Demi's father kept sheep, as his family had done in Greece for hundreds of years.

One morning, from the pasture where he and his older brother were tending the sheep, Demi saw the white sails of a Phoenician ship. He left his sheep in the care of his brother and hurried home to tell his father and mother that the trading ship from the East was coming at last.

Demi and his father gathered the wool which they had to sell, loaded it on a cart and started for the harbor.

"We have had a good year, my son," said his father as they walked toward the sea, "and we have much wool to sell."

"Can we not hurry, father?" asked Demi. "See, the traders are already landing their ship."



Phoenician traders kept written accounts of all the goods they bought and sold. This trader in the harbor of the city of Byblos, is listing the goods being loaded for a trip to Greece. Because most of the papyrus used in Greece was shipped from Byblos, the Greeks often called papyrus *byblos* and books *biblia*, and so gave us our name for the great Hebrew book, the Bible.

Demi saw the Phoenicians with their black hair and their black beards. They were pulling their ship up on the beach, while men, women, and children crowded around eager for the sale to begin. Demi knew that in a few minutes the ship would look like a store, and it did. By the time he and his father had reached the shore, the black-haired traders had their goods spread out ready to sell. There were carved ivory combs, ostrich feathers, glass bottles filled with perfume, blue dishes, carved plates of gold and bronze, and heavy iron swords. Here were yards of purple cloth and short, comfortable garments such as Demi was wearing.

While his father sold their wool, Demi looked at the goods and listened to the traders who spoke in Greek. Each time a sale was made, one of the Phoenicians put some marks on a pale yellow paper. Demi had seen Phoenician traders do this before, and he had always wanted to find out why they did it. This time the trader looked kind, so Demi went over to him and asked, "Why are you making those marks on the yellow sheet, sir?"

"I am keeping a record of what I sell," answered the trader, smiling. "Each time anything is sold, I write its name and the price it brings on this paper."

Just then Demi's father finished his business with

the other trader. "I have been promised a good price for our wool," he said. "Now we may buy something to take home. What would you like, Demi?"

"Sister wants an ivory comb. Could we buy her this one with the carved lion?" began Demi, eagerly.

"That is beautiful, but it costs too much. Sister will be pleased with this one," answered his father, pointing to a smaller comb of smoothly polished ivory.

"She will think it is pretty," agreed Demi, "and mother would be pleased with this carved silver plate or a piece of that purple linen."

"We will buy the plate," decided his father, "but do you want nothing for yourself?"

"Father," said Demi earnestly, "I want to know how to write as these Phoenicians do. That trader over there told me that he keeps a record of all his sales. If I could do that, we would always know how much wool we sell and what price it brings each year. Perhaps the Phoenician will teach me, if you pay him with wool."

"My son, I will see what I can do," answered his father, looking pleased.

So Demi's father explained to the dark Phoenician that Demi wished to learn to write.

The trader smiled, for he, too, had a son. "Leave your boy with me today," he said. "I will teach him."

The trader gave Demi one of the yellow sheets and a pen. "You must first learn the letters of the alphabet," he explained. "This paper and pen came from Egypt. They are much easier to use than clay tablets such as my grandfather used. Clay tablets had to be baked, and so were hard to use. Now we Phoenicians write like the Egyptians, although they use many signs instead of only the letters of the alphabet as we do. The letters and the Egyptian paper make the business of trade much simpler than it was in my grandfather's time."

The trader carefully wrote the letters of the alphabet, and Demi practiced making the letters until his fingers were stiff. Then the trader showed him how to spell simple Greek words with the Phoenician letters. Before Demi went home, the trader wrote a copy of the letters of the alphabet for him and made a few Greek words into simple sentences.

"Learn to write these," he said, "and watch for my return. When I come again, I will give you another lesson."

A long time passed before the ship brought the kind Phoenician trader back to Greece. Demi learned all the letters and practiced writing them every day so that he could write well and rapidly. When the Phoenician ship sailed into the harbor again, the kind trader stroked his black beard and said, "You

are a good pupil, Demi. I wish that my own son could write as well."

### THINGS TO TELL

1. How did the geography of Phoenicia help her people to earn their living?

2. Name five countries with which Phoenicia traded.

3. Tell why the people of Europe had, chiefly, materials not yet made into separate articles. What do we call such materials? What did people take in trade for them?

4. Name five raw materials of the United States with an article manufactured from each.

5. Why were the Phoenicians teachers as well as traders?

6. How did the Phoenicians help to put other people's gifts into the world's treasure chest?

### HOW THE ALPHABET TRAVELED

1. Locate Phoenicia on your wall map and point out five different routes that her ships probably took in trading. The map on page 101 will help you.

2. Write a list of goods that the Phoenicians used in trade, such as the trader might have made when he loaded his ship.

3. Reread the story, "The First Writing in the World," and write a short paragraph explaining how the Phoenicians came to have an alphabet.

4. Make a model or drawing of a Phoenician ship.

Look at the old, old picture of a Phoenician ship on page 152 of *Palestine and Syria* by Mohr, Washburne, and Beatty, if you can get the book.

### THINGS TO DO FOR UNIT SIX

1. Read stories from any of the following books that you may find in the library, or that you or your friends may have at home:

Erleigh, Eva, *In the Beginning* (Doubleday Doran & Co.), pp. 60-64.

Mohr, Washburne, and Beatty, *Palestine and Syria* (Rand McNally & Co.). The stories from page 145 to 168 in this book are about the Phoenicians.

Tappan, Eva M., *An Old, Old Story Book* (Houghton Mifflin Co.), pp. 18-70, 112-116, 173-193, 210-222, 267-290.

2. Ask your teacher or some older person at home to read to you from Louise A. Kent's book, *Two Children of Tyre*. It is published by Houghton Mifflin Co.

3. Make a picture map of the world around the Mediterranean Sea in Solomon's time. Show the herds and flocks of the Europeans in Greece, the ships of the Phoenicians, the great trading city of Jerusalem, and the rich river valleys of Egypt and Babylonia.

4. Try to find and copy the first two letters of the Phoenician alphabet, which stand for the same sounds as our *a* and *b*. They are on page 152 of *Palestine and Syria* by Mohr, Washburne, and Beatty.

## A SHORT STORY FOR UNIT SIX

Write on a page of your notebook the following story, filling in the blank spaces with the needed words. Do not write in *this* book.

PEOPLE WHO LEARNED \_\_\_\_\_ FROM \_\_\_\_\_

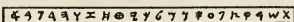
In far-off times, the desert tribes wandered between Babylonia and Egypt with their \_\_\_\_\_ and \_\_\_\_\_ in search of good \_\_\_\_\_ lands. The \_\_\_\_\_ who were among these tribes, came to believe in one \_\_\_\_\_. Their writings tell how their leader, \_\_\_\_\_, led them to make their home in \_\_\_\_\_, and how they had two great leaders who were given an education in Egypt. \_\_\_\_\_ was a slave in Egypt for many years, but rose to be one of the king's best \_\_\_\_\_. \_\_\_\_\_, who was raised as the son of an Egyptian princess, gave his people their first written \_\_\_\_\_. The Hebrews had a great king named \_\_\_\_\_ who wrote beautiful \_\_\_\_\_ and made \_\_\_\_\_ his capital. His son, \_\_\_\_\_, built a beautiful temple there, and was one of the greatest trading kings in the East. Their nation was destroyed, but even in Babylon, men like \_\_\_\_\_ kept their belief in one \_\_\_\_\_, which was their great gift to us.

Another people who wandered out of the desert, and became great sea traders, were the \_\_\_\_\_ who gave us our \_\_\_\_\_. We owe much to these \_\_\_\_\_ who carried the ideas of the Eastern countries to other people.

## UNIT 6

PEOPLE WHO LEARNED WRITING FROM EGYPT

THE PHOENICIANS BROUGHT THE ALPHABET TO EUROPE

THE PHOENICIAN 

ALPHABET HAD TWENTY-TWO LETTERS

THE HEBREWS GAVE US OUR BIBLE

KING DAVID SINGING "THE LORD IS MY SHEPHERD."



THE PEOPLE OF PALESTINE LEARNED WRITING IN EGYPT



EARLY HEBREWS COULD NOT WRITE

## UNIT 5

WHERE PEOPLE FIRST LEARNED TO WRITE

PEOPLE WROTE ON CLAY TABLETS IN BABYLONIA



USE OF HORSES



EARLIEST WHEELS



TEMPLE TOWERS  
ARCHED DOORWAYS



WRITING BUSINESS  
LETTERS AND LAWS



OUR WRITING BEGAN IN EGYPT

EARLIEST GREAT BUILDINGS



EARLIEST SEA-GOING SHIPS



EARLIEST GOVERNMENT - PAYING TAXES

BEGINNING OF OUR CALENDAR - MEASURING TIME BY STARS

FIRST WRITING



EARLIEST INK  
EARLIEST PAPER



EARLIEST USE OF METALS



EARLIEST WHEEL AND FURNACE  
FOR MAKING JARS AND DISHES



EARLIEST LINEN CLOTH



EARLIEST  
IRRIGATION  
OF DRY LAND



EARLIEST WHEAT AND BARLEY

EARLIEST CATTLE RAISING

ABOUT  
1000  
B.C.

ABOUT  
2000  
B.C.

ABOUT  
3000 B.C.

ABOUT  
3400 B.C.

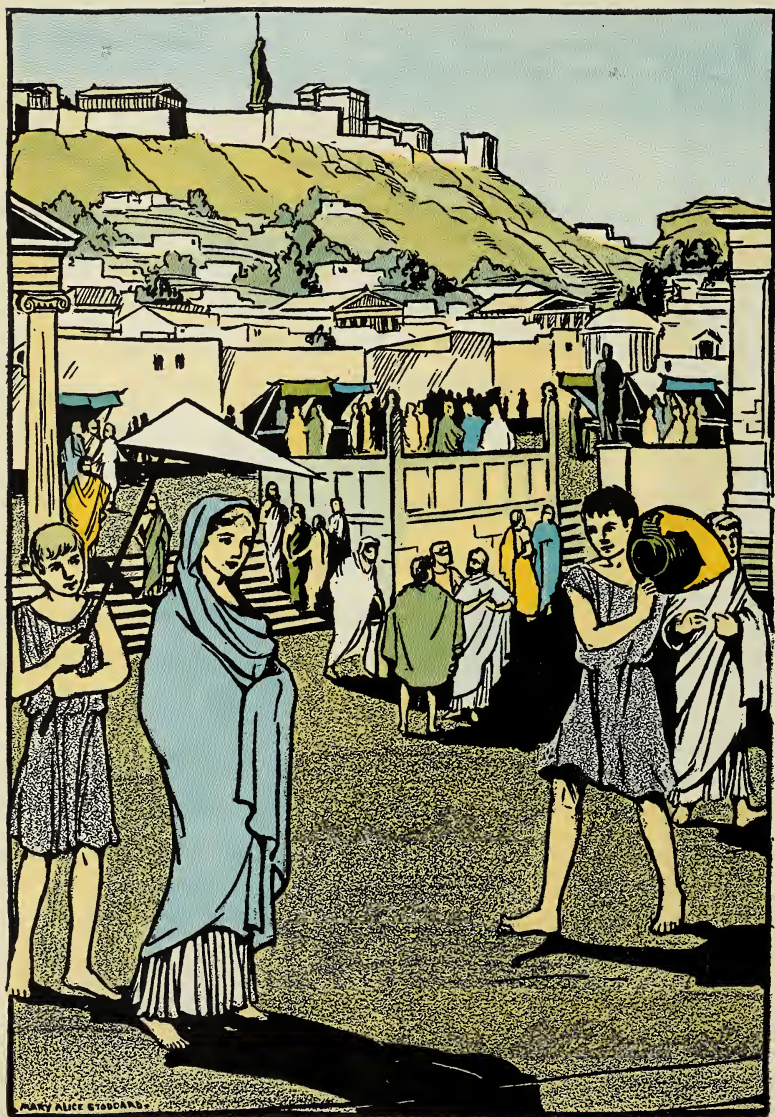
ABOUT  
3500 B.C.

ABOUT  
4000 B.C.

5000 B.C.  
AND BEFORE

TIME  
LINE

Follow the time line upward, starting at the foot of the page.



In Pericles' day the market place of Athens was a busy spot.

## PART III      *The Greeks Who Became the Teachers of the World*

The Greek shepherds and farmers who traded with the Phoenicians not only learned the alphabet quickly but other things as well. Before long they began to build ships and to manufacture things just as the Phoenicians did. Their furniture and statues and buildings showed how much they had learned from the people of Egypt and the other eastern countries, but the Greeks added beauty to whatever they made.

The early Greeks learned more and loved beauty better than any people up to that time. They honored anyone who could write a poem or a play, carve a statue, build a temple, run a race, or lead in the government of his city, and do it well. They believed in government by the people, and made their laws by vote of the people. They knew education both of the body and of the mind was important, and they had gymnasiums as well as schools. Their writers and artists and thinkers and teachers did some of the most wonderful work the world has ever seen.

Greek cities became centers of art and learning, whether they were in Greece or in foreign lands, but none was greater than the busy trading city of

Athens (ăth'ěnz). Its temples and statues were more beautiful than any the world had ever seen. The plays given in its theater were among the finest ever written. The ideas of its learned men about art and science and citizenship were among the most important ever given to the world. The citizens of Athens were among the few people of that day who made their own laws. Probably that helps to explain why they were the greatest people of their time.

Wherever Greeks traded or traveled or lived in other lands, their ways of thinking and of doing things began to spread. People from other countries about the Mediterranean Sea came to Greece to study in the great Greek schools. In this way the early Greeks became the teachers of the world. People have been learning from them ever since, for many of the wonderful gifts they put into the world's treasure chest have come down through the centuries to us as the most perfect things of their kind.

The story of how the Greeks became the teachers of the world is told in:

Unit Seven: Athens in the Great Days  
of Pericles

Unit Eight: While the Greeks were Becoming a  
Great People

Unit Nine: How the World Learned From the  
Greeks

## UNIT SEVEN

### Athens in the Great Days of Pericles

Many of the things that made the early Greeks famous were the work of people in the trading city of Athens. There, plays were written by the greatest writers of Greece. The statues carved there were so lovely that our artists study them today. The temples built there were so beautiful that travelers today visit the city to see the ruins of them. The man who did most to make these wonderful things possible was Pericles (pě'r'ĩ-klēz), who was for many years a leader in the government of Athens. In his time Athens became one of the greatest cities in the world.

The following stories tell about what the Greeks did in Athens in the great days of Pericles:

On the Way to Athens

Meton's Home in Athens

Meton and Philip at the Theater

The Assembly That Ruled Athens

What Meton and Philip Saw on the Acropolis

The Gods and Goddesses to Whom Philip and Meton  
Prayed

Philip and Meton Go to School

Training for the Olympic Games

## CHAPTER XXIV

### On the Way to Athens

Philip (fī'līp), a Greek boy, and Cleon (klē'ōn), his father, were on their way from their home in Crete to the wonderful city of Athens, where Cleon had been born. This was nearly a thousand years after the Greeks had driven the Philistines, who gave Palestine its name, out of the island of Crete.

Philip had expected a fight with pirates ever since their ship had left Crete. Each day he had watched the sky-line anxiously, but here they were within sight of Athens without having seen a single pirate.

The Greek trading ship which was carrying Philip and his father to Greece was built for a fight. It had a sharp iron beak which could tear a great hole in the side of a pirate boat. It was a small ship with three square sails and rows of long oars pulled by many men. Each stroke of the oars was timed by a big foreman who beat upon a block of wood with a hammer. The rowers could sink a pirate's boat by rowing the beak of the trading ship into its side. Then their foreman would order them to row backward to save their own ship from going down with the sinking boat.



The oarsmen lived crowded into a small space on the trading ship and had to work very hard. Philip felt sorry for them when there was no wind and the big foreman beat so fast that they could hardly keep up with him. Now they were pulling carefully as they rowed the ship into the harbor.

Philip stood on the deck, and had his first sight of the busy life of Piraeus (pī-rē'ūs), as the harbor town of Athens was called.

"I have never seen so many ships!" he exclaimed. "There must be hundreds of them."

"There are often more ships here than you see now," said Cleon. "This is a fine harbor, and the islands of the Aegean (ē-jē'ăn) Sea are like stepping stones across to Asia Minor. Traders can sail to an island, beach their ships for the night, and go on to another island the next day. That is why Athens has become a sailors' city with the richest trade in all Greece."

While Cleon was talking, the long oars were pulling the ship nearer to the white beach, where people were hurrying about. Philip could see that the high walls of the city not only closed in the town but stretched away for miles in a long, white line toward Athens.

"Are those the Long Walls Pericles had built to protect Athens, Father?" asked Philip.

"Yes," replied Cleon. "So long as those walls enclose the road between Athens and its harbor town, the Athenians can never be cut off from their food supply. If in time of war the people of Athens have to stay within their walls, donkey carts can always carry grain to the city from ships here in the harbor."

As Cleon spoke, Philip heard the sand rub on the bottom of the vessel. "Isn't it almost time to leave the ship now?" he asked his father.

"Yes, we shall soon be riding between the Long Walls to Athens," answered Cleon, "for there is your Uncle Cimon's (sī'mōn) servant with a cart for us. He is that gray-haired slave in the cart drawn by two horses."

When the two travelers went ashore, Cleon gave the slave a small coin to hire a donkey cart. It was to carry the servant and their boxes of clothing and some gifts for their relatives in Athens. Philip rode through the town with his father behind the two fine, fast-stepping horses.

The wide, straight streets of the harbor town were crowded. Donkeys were pulling wagons loaded with olive oil toward the harbor. Slaves were carrying what Cleon said were beautiful vases, carefully packed so that they would not break. Other slaves would store them in the holds of ships bound for



As Philip drove out of Piraeus with his father, he saw many slaves and donkeys and wagons carrying heavy loads of goods from Athens to the ships in the harbor. Here the boy is saying, "Father, look at those fine figs!"

Egypt, or for the towns along the Black Sea. There, they would be exchanged for papyrus or grain or fish. Donkey carts loaded with grain, fish, and wine from the ships in the harbor were moving slowly along the dusty road that led toward Athens.

"Figs! Here are good, ripe figs! Buy my figs!" called a fruit merchant from a rude stall at the side of the street.

Cleon stopped the horses and bought some figs for Philip to eat as they drove along the road between the long, white walls.

"Piraeus is a busy place," said the boy. "Will Athens be like that too?"

"The harbor town is a fine place for trade," answered his father, "but there is no other city like Athens in all the world, as you will see when we arrive."

### THINGS TO TELL

1. The ship on which Philip sailed was moved by sails and oars. How are ships moved today?

2. Philip watched for a pirate ship. If you were sailing on the ocean, for what would you watch?

3. What was there about the geography of Greece that helped to make sailors of the Athenians?

4. What other people of long ago were great sailors? How did the geography of their country help them to become sailors?

5. Explain how geography has helped the people of the United States to develop.

6. Why did Cleon call the islands of the Aegean "stepping stones?"

7. Why did Athens have the Long Walls?

8. Why do not our cities today have walls?

## THINGS TO DO

1. Draw a map showing Greece, Athens, Crete and some of the other islands of the Aegean Sea, and the Persian empire. Draw a line on your map to show the journey that Philip probably took in going from Crete to Athens. Draw another line to show at what islands a boat might be beached at night on its way from Greece to Asia Minor.

2. There is a good picture of Piraeus, showing the harbor and the Long Walls, on page 160 of *Men of Old Greece* by Jennie Hall. Get that book if you have it in your library.

3. Pretend that you are Philip and write a letter to your mother in Crete telling her what you saw and heard in the harbor town of Athens. Try to get *Theras* (thĕr'às) and *His Town*, by Caroline B. Snedeker, from the library. The story on pages 68 to 77 will help you to tell about Piraeus. If the words seem a bit big for you, you might ask some older person to read it to you.

4. Begin to collect pictures for a picture pageant of Greek history. If you find a good picture for a day's lesson, perhaps your teacher will put it on the bulletin board.

## CHAPTER XXV

### Meton's Home in Athens

"Look out! Water coming!" Cleon heard the warning cry just in time to turn the horses sharply and avoid a wetting, for a bucket of water was being thrown into the street from an upper window.

"Athens is very different from the harbor town, just as you told me it would be, father," said Philip. "The streets are dirty and narrow and people throw water at you."

"Yes," answered Cleon, smiling at his son, "Athens is a much older city, and more people live in it. Many of the streets are even narrower than this one in which your uncle lives."

As he spoke, he stopped the horses in front of a house built close to the street. The door of the house was opened by a porter, who, with his dog beside him to guard the entrance, was watching for the visitors. Another slave came running to take the horses away, and Cleon and Philip followed the first servant into the house.

They crossed a small entrance hall into an open court. On all sides of this open space was a porch

with its roof supported by beautiful columns, and with doors leading to the various rooms of the house—the kitchen, the sleeping rooms, and the inner living room. Philip knew this porch must be used for the family living room in pleasant weather, for it was very much like the one he was used to at home in Crete.

His uncle Cimon and his cousin Meton (mē'tōn) came out of the door of the inner living room to greet their guests. "I am glad you have come at last, Philip," cried Meton.

"And I am glad to see you again," said Philip. "It seems a long time since you were in Crete."

The two boys left their fathers sitting in beautiful, carved chairs, and walked around the porch. "Your house looks like ours at home in Crete," said Philip. "The altar to Zeus (zūs) in the center of the court is just like ours."

"All Greeks look to the great god Zeus to protect the family. Every Greek home I have ever seen has an altar like that," answered Meton.

"Your home is arranged just like ours," said Philip, looking around.

"Yes, that is the door leading to the store room," said Meton, "this is the kitchen door, and these doors open into the bedrooms. The rooms open off the court just the same as yours do. My younger brother



The court of the Greek home was used as an outdoor living room. Here the citizen visited with his neighbor, the children played under the olive tree, the women and slaves worked on the porch, and smoke rose from the family altar. This is a rich man's home. The poor of Athens lived in plain mud-brick huts.

and sister and I always play here in this corner of the court by the olive tree, and my older sister, Sophia (sô'fē-yà), spins there by the living room

door with Mother and the women slaves. Sophia doesn't play with us any more; she has so much spinning to do."

"Why does she have so much spinning to do?" asked Philip.

"Sophia is fourteen years old," answered Meton, "and Father says that she is old enough to marry soon. So she and Mother and the women slaves are busy nearly every day spinning and weaving the bride's clothing and household linen. I shall miss Sophia when she goes away, but you and I can have fun together. Davos (dā'vôs) will tell us stories."

"Who is Davos?" asked Philip.

"Davos looks after me just as your slave, Paulos (pô'lôs), at home takes care of you," answered Meton.

"I wanted Paulos to come to Athens with me, but Father would not bring him," said Philip.

"You will like Davos just as well," replied Meton. "He will take care of both of us, and you will like the stories he tells."

"I hope he tells about the great heroes of Greece and the gods on Olympus (ō-līm'pūs)," answered Philip. Like all the other boys in the Greek cities of that day, he loved to hear wonderful stories about the deeds done by the Greeks of long ago and by the many gods his people worshipped.

## THINGS TO TELL

1. Why do we not throw waste water into the street as Philip saw the Athenians throw it? What do we do with waste water?

2. How were Greek houses arranged so that Greek families could live much of their days in the open air? What provision for open air living do we have in many of our houses today?

3. What work did Meton's mother and sister do that your mother does not do? Why does not your mother need to do this work?

## COMPARING HOMES THEN AND NOW

1. Make a list of furniture in your living room at home. Opposite it write a list of the furniture that might have been in Meton's home in old Athens. If you can get Eva M. Tappan's *Story of the Greek People* at your library, the pictures and description on pages 144-147 will help you make your list.

2. Draw a plan of the main floor of your home, and be able to tell how it differs from the plan of Meton's home.

## CHAPTER XXVI

### Meton and Philip at the Theater

"Do you know what will happen tomorrow?" asked Meton eagerly a few days after his cousin had come to Athens.

"Tomorrow is the first day of the feast of Dionysus (dī'ō-nī'sūs), the wine god, and plays will be given in his honor," replied Philip.

"Yes, and Davos will take us to the theater," said Meton. "Mother and Sophia will take two maids with them and sit in the section set apart for the women. They go only to the tragedies, of course; but we are going to stay for the comedies. Aren't we, Davos?"

"Yes," answered Davos. "The women will come home at noon because the comedy will be given in the afternoon, but you may take your lunch and stay all day, as the men do. You must rise very early. The plays begin at sunrise, and there is much to hear and see."

Before the sun was up the next morning, Davos and the boys were on their way to the theater. They reached it just as the sun peeped over the mountains. Davos paid a small entrance charge, and found seats



The chorus has just left the circle about the statue of the god, and the actors are playing one of the Greek comedies in the Theater of Dionysus. In Pericles' day, Athens provided its citizens with money to attend the theater.

about half way up the hillside, where they could see and hear plainly.

They were just in time. The theater grew quiet as a priest came out to pour wine on an altar for an offering to the god of wine, in whose honor the plays

were held. Then the chorus came into the circle in front of the stage to sing the story of the play. It was one of the plays written by Sophocles (sōf'ō-klēz). The boys were not old enough to understand much of the play, but they enjoyed the singing and dancing of the chorus and the costumes of the actors.

The theater was open to the sky. The seats were of wood set into the hillside. In the flat space at the foot of the hill was the circle where the chorus danced and sang in front of the high, wooden stage. The stage had no roof and no footlights. The dressing room for the actors was a tent at the back of the stage. The actors were all men, and there were only three of them. They wore thick-soled shoes to make them look tall, and covered their faces with masks. Each one changed his mask and costume a number of times. One of them took the part of a woman.

While the scene and costumes were being changed, the crowd laughed and talked and ate from their lunch baskets. The two cousins talked, also, and looked about at the crowd of men and women and children and slaves that filled the theater.

"Look Philip! Do you see our fathers sitting on the first row of seats? There beside them is the greatest man in Athens," said Meton.

"Isn't Pericles the greatest man in Athens? Is that he?" asked Philip.

"That is Pericles," said Davos. "Under his direction Athens has become the leading city of Greece. He has made the city safe by building the Long Walls that connect it with the waters of the harbor. The commerce of the city is growing because he believes in the building of many ships. The most beautiful temples in all Greece are being built in Athens because the Assembly listens to him. For many years he has been the greatest of the Athenian leaders."

"I am glad I have seen Pericles," said Philip.

"Hush!" warned Davos, for the play was beginning again.

When the play ended, it was noon, and the two boys ate the lunch Davos had brought.

There were only men in the theater when the comedy began in the afternoon. The boys were very proud to be allowed to stay.

When the play was over, and they were leaving the theater, Meton said, "There will be new plays every day for three days."

"Is anyone who can write a play allowed to write one for the feast of Dionysus?" asked Philip.

"Anyone may write a play who wishes to do so, but only the best plays are chosen to be given before the citizens," answered Davos.

"Who do you think will win the prize for the best play, Davos?" asked Meton.

"I am not sure," answered Davos. "Sophocles' play was a fine one, but the judges may like one of the other plays better. We may be sure the winner will be the writer of a tragedy, although the Athenians are growing very fond of comedies, and some day the writer of a comedy may win. You will find out who the successful author is when the judges place the olive crown on his head."

### THINGS TO TELL

1. Tell five ways in which the Greek theater differed from our theaters.
2. Give three of the public services of Pericles.
3. Name a great writer of plays in long-ago Greece.
4. Name two gifts mentioned in this chapter, which the Greeks were putting into the world's treasure chest.

### THINGS TO DO

1. Build a model of the Greek theater in your sand table, or make one out of cardboard.
2. Our word *orchestra* is an old Greek word. Look it up in the big dictionary, and tell the class what the word meant in old Greek times.
3. If you can get *The Story of the Greek People* by Eva M. Tappan in your library, look at the picture on page 140. It shows the theater at Athens as it looked a hundred years after Pericles lived. Tell the class how it had changed.

## CHAPTER XXVII

### The Assembly That Ruled Athens

"Father is going to the Assembly today," said Meton to Philip one morning. It was several days after the boys had been at the theater, and they were eating breakfast in the sunny court.

"I saw notices about a meeting of the Assembly posted in the market place the other day on the way home from the theater," said Philip.

"Yes," said Davos, "there will be a meeting of the Assembly today. Pericles will ask for more money for the new public buildings, and the citizens are going to decide whether he may have it or not."

"I wish we could go to the meeting, and hear Pericles speak," said Meton.

"I can't take you to the Assembly," answered Davos. "You are too young, and I am not a citizen; but I will take you to the market place. There you can watch the men start for the hillside where the Assembly meets."

"How old must I be, Davos, before I go to the Assembly?" asked Meton.

"You must be twenty years old," replied Davos.

"Can you go, too, when Father gives you your freedom?" asked the boy.

"No," answered the slave. "Only those who are sons of Athenian citizens may go to the Assembly and vote on the laws of the city. Athens no longer allows foreigners to become citizens. I can never take any part in the government of Athens."

"Tell us what goes on in the Assembly, Davos," said Meton.

"Since I have never been to a meeting of the Assembly, I can only tell you what I have heard about it," answered Davos, and began.

"In the first place, the clerks carefully check the names of all who come to the Assembly. If a man's name is not on the list of citizens, he is not allowed to pass the wall into the open space on the hillside where the Assembly sits. The leading officer has a chair, and those who help him sit on board seats. The other citizens sit on the ground.

"Before they begin the business of the day, they sacrifice to the gods," continued Davos. "A priest kills a young pig and offers prayers before the altar. Then an officer announces the first matter that is to be decided by the citizens."

"Nothing of importance is done in Athens without the consent of the Assembly," declared Meton.

"No," agreed Davos, "and this morning Pericles will make a speech to persuade the Assembly to vote the money to finish the new temples. Some citizens

will speak against it, and others will speak for it. When everyone who wishes to speak has done so, the members of the Assembly will vote by raising their hands."

"When will the Assembly begin?" asked Philip.

"About ten o'clock," answered Davos. "Until then, we can watch the marketing, for most of the citizens of Athens will go to the market place this morning. Come, you have finished breakfast. Let us start."

"I like the market place," said Meton, as they walked along. "There is always so much going on."

"Look! How many people there are!" exclaimed Philip, as they entered the busy market.

"Yes," agreed Meton, "and there is Father. He came early with two slaves who will carry home the fish and olive oil and other things that he buys. How I wish I were going with him to the meeting of the Assembly!"

"You have much to learn," said Davos, "before you become a member of the Assembly, and vote on the public affairs of Athens."

"If I could vote this morning," answered the boy, "I would vote to spend more money on the temples. The new temples that you see up there on the hill," he added, pointing them out to his cousin, "are more beautiful than those of any other city. Davos will take us up there sometime."



The Greeks were the first to have a government by the people, called democracy. The citizens of Athens elected Pericles their leader, and their Assembly on the Pnyx voted the money he spent on public buildings. Here Pericles speaks to the Assembly.

"I will take you today, if you wish," said Davos, adding, "There goes Pericles to the Assembly now."

The two boys stood with Davos until the last citizen in his long, white robe had passed on his way to the hillside where the people of Athens made their laws. Then Meton asked eagerly, "Now, may we go and watch the work on the new temple?"

Davos nodded, and followed the boys from the market place. The three were soon climbing the

slope that led to the top of the hill called the Acropolis (à-krôp'ô-lis), in the heart of the city of Athens.

### THINGS TO TELL

1. Who made up the Assembly of Athens?
2. Where did the Assembly meet?
3. Why did the Athenians have an Assembly?
4. Why did Pericles wish the Assembly to vote money?
5. How did the members cast their votes?

### DEMOCRACY THEN AND NOW

1. Look at the time line on page 257, and be able to tell when Pericles lived.
2. Look up the word *democracy* in the big dictionary, and tell the class what language the word came from and why Athens was a democracy.
3. Ask your father or some other person:
  - a. The name of the law-making body of your city or town.
  - b. Three matters on which it may vote.
  - c. The names of three different public buildings for which it has voted money.
4. Ask your teacher to tell you how a foreign-born person becomes a citizen in the United States, or, if your parents or grandparents were born in a foreign country, ask them how they became citizens.
5. Ask your teacher to explain to the class the chief difference between the government of Athens and the government of the United States.

## CHAPTER XXVIII

### What Meton and Philip Saw on the Acropolis

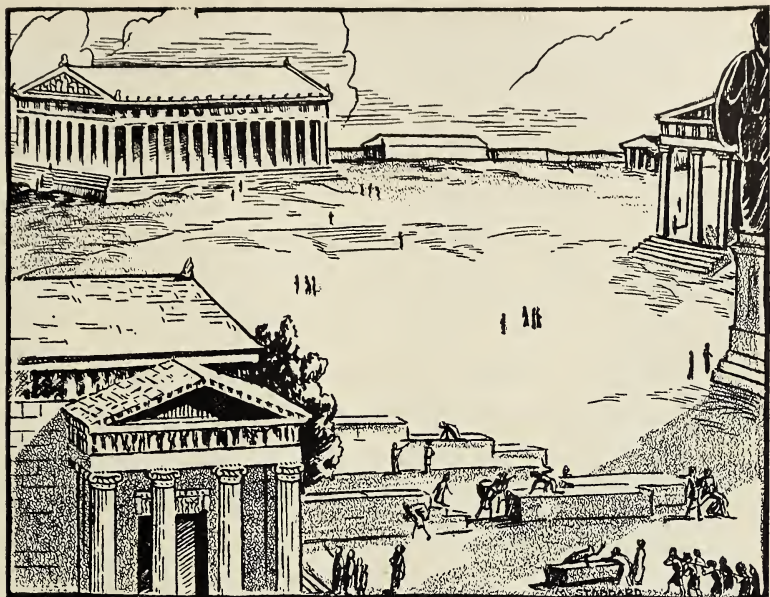
On the top of the high hill which the Athenians called the Acropolis, Philip and Meton looked at the buildings on which Pericles was spending so much money. Here and there, Davos pointed out to Philip the ruins of the old temples which had been destroyed by the Persians when they burned the city.

"This marble is beautiful," said Philip, looking at a great block that lay on the ground ready for the workmen.

"It is, indeed," said Davos. "Pericles says that out of gratitude to the gods the temples must be built of the finest marble to be had. Without the help of the gods, the Athenians would never have succeeded in defeating the Persians. That block is for the new temple to the goddess Athena (à-thě'nà), which is called the Parthenon (pàr'thē-nōn)."

"Here is Athena's statue," said Meton. "It is made of the bronze shields and weapons taken from the Persians at the battle of Marathon (mār'à-thōn)."

"What a large statue!" exclaimed Philip, feeling very small as he stood looking up at the great figure of the goddess.



The temples Pericles built on the Acropolis of Athens were the most beautiful buildings men had yet made. Here the workers are finishing the Erechtheum. The Parthenon, with its fine columns and carvings, stands beyond.

"Athena protects the city. See, she is a warrior goddess," said Meton proudly. "She carries a spear and is dressed in armor."

"Father told me that sailors can see this statue long before they enter the harbor of the Piraeus," said Philip, still gazing up. "I saw a bright light shining above Athens as our ship sailed into the harbor. I wonder if it was the sun shining on Athena. I wanted to ask Father about it at the time, but he was busy talking to the captain."

"The light that you saw was the sun shining on the gilded tip of Athena's spear," said Davos. "The sailors watch for it when they come in from the sea."

"Phidias (fī'dī-ās) made the statue, didn't he, Davos?" asked Philip.

"Yes, and he is the chief sculptor for the Parthenon," replied Davos, stopping in front of the great temple to Athena, which was nearly finished. "Phidias and his helpers carved that border, called a frieze, which goes around the four sides of the building just under the roof. It pictures the procession which is held every four years in honor of Athena."

"I know," declared Philip, looking at the bright-colored figures. "That is when the citizens of Athens give the goddess Athena a new robe."

"The two rooms inside are not yet finished," continued Davos, as they went into the Parthenon. "The small room will be a treasury where the city will keep the valuable gifts that are given to Athena. In this larger room there will be a huge statue of the goddess. Phidias is still working on it. It is a beautiful thing. The face and hands are of ivory, the eyes are blue jewels, and the garment is of shining gold. In one hand the goddess holds a small statue of victory. The other hand rests on her shield, at the foot of which is a great snake."

"Why is the snake there?" asked Philip.



Phidias, the famous sculptor, carved a great band of figures for the Parthenon, showing the procession held every four years in honor of Athena.

“The snake is very wise,” answered Davos, “and Athena is the goddess of wisdom.”

The boys looked at the Parthenon a long time.

“I know the stories carved in the gables,” said Meton. “The east one shows Athena struggling with

the god of the sea, Poseidon (pō-sī'dōn), for possession of all the country around the city of Athens. The west one shows the birth of Athena. I like it best. The figures are painted so brightly."

"I like the big columns," said Philip, trying to put his arms around one of them.

"They are Doric (dōr'īk) columns," said Davos. "The Doric is the plainest of all the columns, and many Greeks think it is the most beautiful."

"What other temples will there be on the Acropolis?" asked Philip.

"Plans are already being made to build the Erechtheum (ē-rĕk-thē'ŭm), a temple to Poseidon and Athena," answered Davos. "It will have Ionic (ī-ōn'īk) columns and a porch whose roof is to be supported by statues of maidens."

"I like the Ionic column," said Meton. "It is more slender than the Doric one and has carving at the top."

"I should like to see Phidias working on the new statue of Athena," said Philip.

"Perhaps you can," said Davos. "Your uncle knows him well."

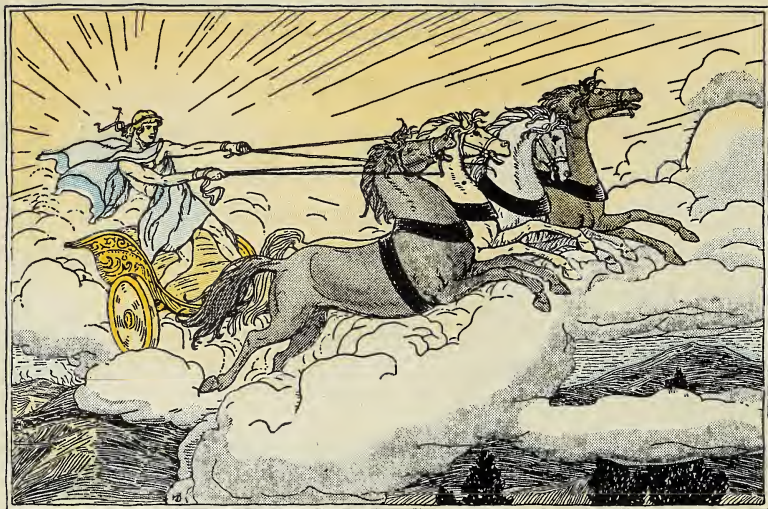
"Philip!" exclaimed Meton, "when Father gets back from the Assembly, we will ask him to take us to see Phidias at work. Pericles says he is the greatest sculptor Greece has ever known."

## THINGS TO TELL

1. What was the Acropolis of Athens?
2. What did the boys see on the Acropolis?
3. Why were temples being built?
4. Do you know the name of any living sculptor?  
What has he done?
5. What beautiful building that Meton and Philip found on the Acropolis is today one of the great treasures of the world?
6. What great Greek sculptor was putting gifts into our treasure chest in Pericles' time?

## BUILDINGS THEN AND NOW

1. Try making a model of the Parthenon out of a bar of soap.
2. Draw a Doric column. Draw an Ionic column. If you look the words up in the big dictionary, you will find pictures of these columns.
3. Find out if there are any buildings near you with Doric or Ionic columns, and go to see them.
4. Find some pictures of buildings of today which are like the Greek buildings of long ago, and ask your teacher if you may post the best one on the bulletin board.
5. Try to get the book *Men of Old Greece* by Jennie Hall from your library, and look at the picture of the Acropolis opposite page 210 and those of the Parthenon opposite pages 186 and 216. Perhaps your teacher or some other older person will read you the story about Phidias and the Parthenon.



Apollo, shown here as god of the sun, was one of many gods.

## CHAPTER XXIX

### The Gods and Goddesses to Whom Philip and Meton Prayed

The two boys and Davos had been a long time on the Acropolis.

"Let us rest a few minutes," said Davos, taking a seat on a block of marble.

"It must be nearly time for lunch, and I am hungry," said Meton. "I hope that basket you carry has something to eat in it, Davos."

"Yes," replied the slave. "Your mother knew you would be hungry. She gave me a silver coin this

morning before we left home, and I bought some bread and some figs while you were watching the people in the market place."

"Meton, is Athena your favorite goddess?" asked Philip, as he ate his figs.

"I think more of Athena than I do of other gods and goddesses, but I ought to," answered the Athenian boy. "She is wiser than any of the others, and Athens is her special city. She protects us in war, and she brings good fortune in time of peace."

"Phidias has made her look strong and powerful enough to protect all the Greek cities," declared Philip, looking over his shoulder at the great statue shining in the sun.

"She is very powerful," declared Meton, "because she is the best-loved daughter of Zeus, the king of the gods and goddesses who live on Mt. Olympus (ō-līm'pūs). All gods and men must obey Zeus."

"Before we sailed from Crete," said Philip, "Father and I prayed to Poseidon, god of the sea, to bring our ship safely to Athens."

"Poseidon rules the sea," agreed Meton, "but his brother Zeus rules the sky and the earth. When Zeus is angry, he makes the thunder roll. One time it thundered when the Assembly was meeting, and Father came directly home to make an offering to Zeus."

"Most of the citizens of Athens did the same thing. Men do not wish the king of the gods to be angry," said Davos.

"The Assembly was dismissed because it thundered," went on Meton. "No Greek would go on with any city business while Zeus was angry."

"Mother prays often to Hera (hěr'â), the queen of the gods," said Philip.

"My mother does, too," said Meton, "because Hera is goddess of the home."

"I like the god Apollo (â-pŏl'ō) the best," declared Philip. "I like to think that each day he drives the golden chariot of the sun across the sky. I like to wake knowing that Aurora (â-rô'râ), the beautiful goddess of the dawn, is opening the gates of the morning for Apollo's fiery horses, and that the hours will go with him through the day."

"Sometimes Apollo shoots his golden arrows down and burns the fields so that the grass gets brown and dry," said Meton. "But I like him, too, for he is god of music and poetry, as well as of the sun."

"The silver arrows of his twin sister, Artemis (âr'tēm-īs), never burn the fields," declared Philip.

"No," agreed Meton, "the moon goddess only makes them more beautiful as she drives her silver chariot across the sky at night. When she drives her black horses down into the forest, as she often does

to go hunting, her silver arrows never fail to bring down game."

"Davos, which of all the gods and goddesses do we need most?" asked Meton.

"That is a hard question to answer," replied Davos, slowly. "We need them all. Demeter (dē-mē-tēr) is very necessary because she is goddess of the crops. She gives us food."

"But for half of the year Demeter is too lonely and sad to care for the crops," said Philip.

"Yes," agreed Davos. "For six months of the year Demeter mourns because her daughter lives in the lower world of the dead where she is queen. While the earth mother is sad, our fields grow brown, and winter comes. When her daughter returns to the earth, Demeter is happy again. She thinks once more of the crops and of all the people who will be hungry if there is no harvest. Then it is spring, for she makes the grass grow green and the plants push their leaves through the black earth again."

"We need Hermes (hūr'mēz) to bring us messages from Zeus and the other gods and goddesses on Olympus," said Meton. "With wings on his sandals and his cap, he travels faster than other gods."

"The goddess Iris (ī'rīs) makes the rainbow bridge from sky to earth for the gods to walk on," said Philip, "but I have never seen the gods walk-

ing on it. Wouldn't it be fun, Meton, to see Zeus and Apollo walking along the rainbow colors to the earth?"

"Well," said Davos, smiling as they rose from the marble block on which they had been sitting, "you need not expect to see them on a sunny day like this. Iris is not making a rainbow today."

### THINGS TO TELL

1. Name five Greek gods, and tell one power that each was said to have.
2. Do the same for five Greek goddesses.
3. Is your religion more like the religion of the long ago Greeks or the Hebrew religion? Why?
4. Have you ever seen a rainbow? If you have, what colors did you see in it? Do you think Iris made it?

### HOW THE GREEKS EXPLAINED THE WORLD

1. Under "Aurora" in *Compton's Pictured Encyclopedia*, you can find the picture of Aurora by Guido Reni. Look at it carefully. Then write the story that the picture tells you.
2. Get Hawthorne's *Tanglewood Tales* from your library, and read the story of Demeter and her daughter, which is called "*The Pomegranate Seeds*."
3. Ask your teacher to read the poem, "The Shepherd of King Admetus (ăd-mē'tūs)," by Lowell to the class. It will tell you how Apollo sometimes made music for mortals.



All school boys in Athens studied the great poems of Homer.

## CHAPTER XXX

### Philip and Meton Go to School

“It seems a long time since I went to school,” said Philip, as he and Meton left the house early one morning. The boys were in charge of Davos, who

carried the two waxed tablets and two lyres that they would need in school.

"Look, Davos," said Meton, pointing to the eastern sky. "The goddess Aurora is opening the gates of the morning."

"It is a beautiful sunrise," answered Davos, "but we must hurry. The master begins school as soon as the sun comes up, and he will be angry if we are late."

The boys walked faster but went on talking.

"Davos, did Father give you the money to pay the master for me?" asked Philip.

"Yes, he did," was the reply. "The master is a poor man and he will be glad to have another pupil."

"I hope that I have not forgotten the first part of the Iliad (ĭl'ē-ăd)," said Philip.

"You knew it better than I did, when I was in Crete," answered Meton. "I want to know the Iliad and the Odyssey (öd'ĭ-sē) as well as Father does. He says that I ought to be able to recite both of the books of Homer (hō'mēr) from beginning to end. At school the master makes us read from the poem. Then he tells us to be courageous like Achilles (ă-kĭl'ēz) and wise like Odysseus (ō-dĭs'ūs), and says we must worship the gods of Greece."

"So does my master in Crete," said Philip. "Do you remember, Meton, that day when you went to

school with me and one of the older boys recited part of the Odyssey? When the boy had finished, the master repeated some of the lines. Then he told us to be as wise as Odysseus."

"I remember that well. I liked to hear your master recite Homer," answered Meton. "I remember he wrote beautifully, too."

"I ought not to have to smooth your waxed tablet so many times, Meton," said Davos, frowning. "The master says that your writing is not improving."

"I will try to write more carefully today, Davos, I promise you," answered Meton.

"You play the lyre well enough," said Philip, to change the subject.

"I like to play and sing," agreed Meton. "I shall be glad when I am old enough so that I can sing in the chorus when the city honors Athena."

"I would rather exercise in the gymnasium than study writing and music," returned Philip. "I like to wrestle, to box, to run races, and to throw the discus. It is good fun and, besides, I mean some day to win prizes at the Olympic (ō-līm'pīk) Games."

With that they reached the school, and Davos warned Philip. "The master has a stick," he said. "See that you do just what he tells you to do."

The school day was a long one. The sun was setting when Davos and the two boys walked home.



Greek boys studied music and writing, and arithmetic, too. Girls were not sent to school, but only taught house work.

“How much longer do I have to go to school, Davos?” asked Meton.

“Until you are eighteen years old,” answered Davos. “Then you will take the oath that every Athenian takes when he becomes a grown-up citizen of Athens.”

"I know what is in the oath, Davos," broke in Meton. "It is the citizen's promise to do his duty toward Athens, to obey the city's laws and officers, to fight for the city when it is in danger, and to hold in honor the religion of his country."

"And to leave Athens better than he found it," added Davos. "Every citizen ought to bring honor to his city in some way. A true son of Athens never forgets that."

"I should like to lead the Assembly as Pericles does or write plays as great as those of Sophocles," declared Meton.

"I wish that I could carve a statue as beautiful as the ones Phidias makes," said Philip.

"Perhaps, when we grow up, we may have adventures like the heroes in Homer's poem," said Meton. "Do you think we might, Davos?"

"No doubt you will have adventures of one kind or another," replied Davos with a smile.

### THINGS TO TELL

1. Davos carried book rolls and waxed tablets for the boys. What do you carry when you go to school?

2. The Greek boys went to school at sunrise and remained till sunset. What are your school hours?

3. Tell three things that were promised by those who became citizens of Athens.

## SCHOOLS THEN AND NOW

1. Make a list of all the things that the Greek boys studied in school.

2. Now make a second list of the things that you study.

3. Try to get *Men of Old Greece*, by Jennie Hall from your library. The story on pages 221 to 238 tells how one of the great Greek thinkers went to school.

4. The pictures on pages 148 and 149 of Eva M. Tappan's *Story of the Greek People* are interesting. Perhaps you can find the book and show them to the class.

## CHAPTER XXXI

### Training for the Olympic Games

"Father," shouted Meton joyfully one day as he entered the open court of his home, "today I won the foot race in the gymnasium and Philip won the wrestling match."

"If you continue to do as well as that," answered Cimon, "you may some day bring honor to your city by winning at the Olympic Games."

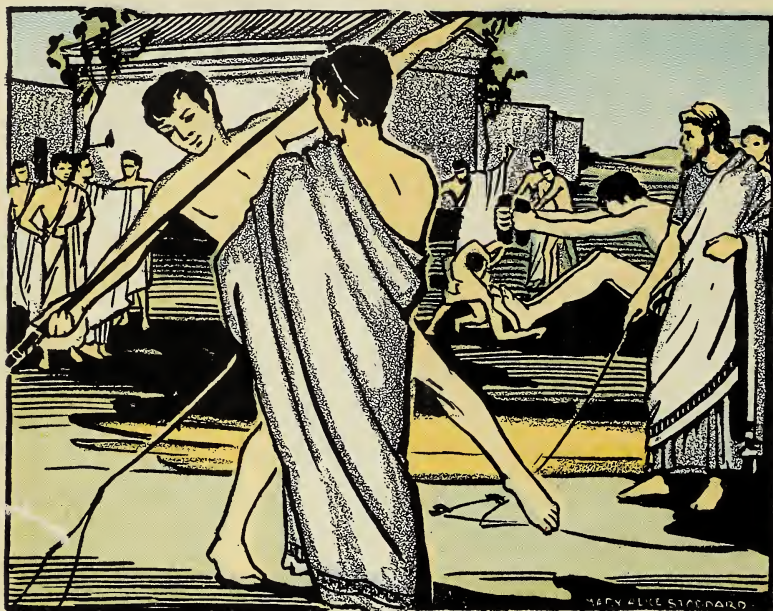
"When will you take me to see the games, Father?" asked Meton.

"Suppose we make an agreement," said Cimon seriously. "It is now three years since the games were held, so next year will be the time for them again. If, during this year, you and Philip do well in your work in the gymnasium, I will take you both to Olympia (ō-līm'pī-a) for the games."

The thought of seeing the great Olympic Games set the boys jumping wildly around the court.

"There will be discus throwing!" shouted Meton, tipping over a little cart that belonged to one of the smaller children.

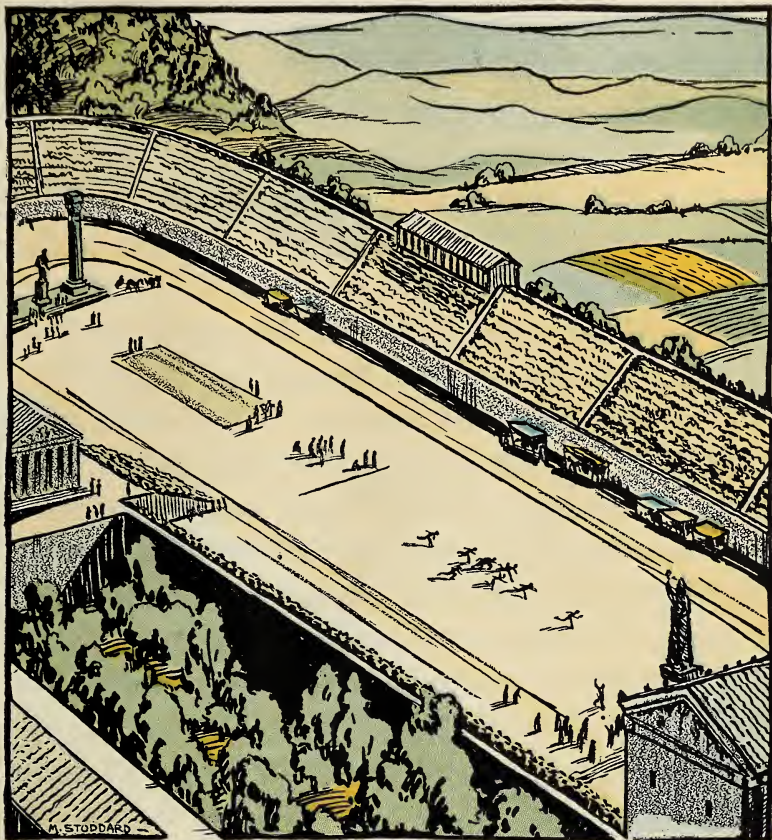
"And hurling the javelin!" cried Philip, nearly upsetting a large, beautiful vase that stood in one corner.



Every Greek boy spent much time on the athletic field and in the gymnasium. Here one boy is throwing the javelin; another is practising the long jump; and others are wrestling. These, together with throwing the discus and foot racing, were the sports the boys practised for the Olympic Games.

“And some day we shall wear the olive wreath at Olympia ourselves,” boasted Meton. Then he stopped to ask, “Will Philip be able to take part in the games, Father?”

“Anyone who is a Greek and can meet the other conditions may take part in the games,” Cimon told them with a smile. “But remember that the training is long and difficult, for you will be matched



The famous Olympic Games, in which all the Greeks took part, were held in the great stadium at the city of Olympia every four years. Can you find the merchants' booths in the stadium?

with the best of the Greek athletes. You will need years of training, if you are one day to bring home the victor's wreath."

As Cimon left the court, Davos came into it.

"Father has promised to take us to the Olympic Games next year, Davos," cried Meton. "There will be wrestling and hurling the javelin and foot races and . . ."

"And, after all the other games are over, you will see the chariot races and cheer your favorite horses on to victory," finished Davos.

Meton drew a long breath, and his eyes sparkled. "What else is there to see, Davos?" he asked.

"You will see many traders' booths filled with things you will want to buy," replied Davos. "The games at Olympia are very important to Greece in more ways than one. The merchants go there to sell goods, and you will hear them crying their wares all day long. There will be artists looking for athletes who will be good models for their statues and poets getting ideas for their poems."

"And people from all Greece will be there," added Philip.

"Yes," agreed Davos. "You will meet people from many cities in Greece, and from the Greek colonies. If any Greek cities are fighting with each other at the time of the games, the warfare will be stopped long enough for the people to go to the games and return. Because the Olympic Games are held in honor of the god Zeus, both sides will think it a religious duty to honor Zeus in this way. You will

hear news from all over Greece. If there is anything of importance to be told, the herald will announce it before the games begin."

"On the very last day," Davos went on, "you will see each victor receive an olive wreath."

"Once," said Philip, "a man from home won the foot race in the Olympic Games, and the city set up a statue of him in the market place."

"The honor of taking part in the games and the glory of winning the olive wreath are reward enough for years of hard training, but Olympic victors do get other honors," said Davos. "The people of the winner's native city are usually so proud of him that they honor him with a statue, and sometimes his statue is set up at Olympia, too. The victor's friends often give him gifts. Feasts are held for him, and poems are written in his honor."

"O, Davos!" exclaimed Meton, "do you think that I shall ever run well enough to win the foot races at Olympia and bring home an olive wreath to Athens?"

"It will depend on the way you practice running while you are growing," replied Davos.

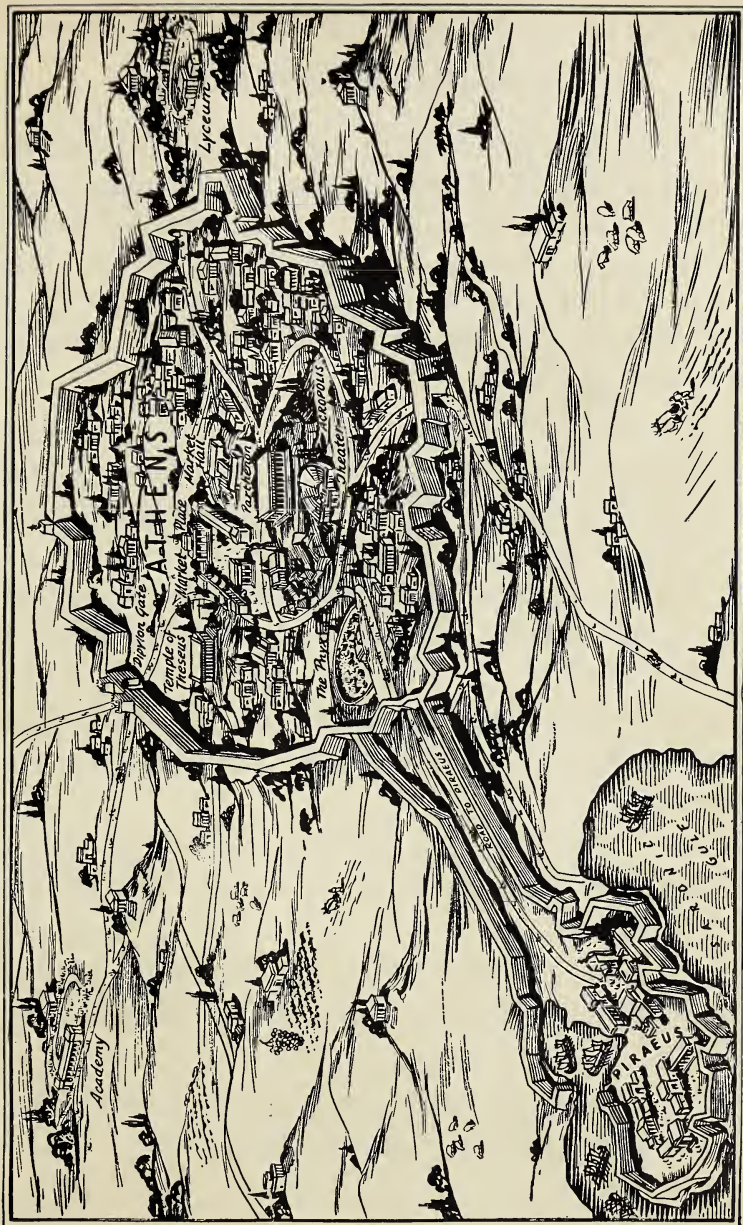
Meton was content with that answer, for neither he nor Davos knew that, years later, Philip would be the one to win an Olympic crown and bring honor to his home city in Crete.

## THINGS TO TELL

1. Where and how often were the Olympic Games held in early Greece?
2. Why were they held?
3. Who could take part in the Olympic Games?
4. How were the winners rewarded?
5. Give four reasons why the Olympic Games were very important to the people of early Greece.
6. What are some of the important results of athletic games in our day?

## THE OLYMPIC GAMES THEN AND NOW

1. Locate Olympia, the city where the Greek games were held, on the map you made for the first story about this unit.
2. Look at the pictures, showing where and how the Greeks trained for their games, in Jennie Hall's *Men of Old Greece*, opposite page 34 and on pages 37 and 46, if you can get that book in the library.
3. Write a list of the games you might see at an athletic meet today. Opposite this list, write a list of the games that Philip and Meton would see at Olympia.
4. Ask your gymnasium teacher where the Olympic Games are held in our time, how often they are held, and who may take part in them.
5. If you can find any pictures of Olympic victors of today, ask your teacher if you may post them on the bulletin board.



Look carefully at this plan. It shows some important spots in and about Athens.

### THINGS TO DO FOR UNIT SEVEN

1. Draw a plan or picture map of Athens showing the Long Walls, the Acropolis, the market place, and the Pnyx (nĭks), as the hill where the Assembly met was called. It will help you to look at the plan on page 209 of your text, and the picture on page 131 of Eva M. Tappan's *Story of the Greek People*, if you can get that book.

2. Get any of the following books that may be in your library, or that you or your friends may have, and read the stories, or ask some older person to read them to you.

Hall, Jennie, *Men of Old Greece* (Little, Brown & Co.), pp. 171-217, the story of "Phidias and the Parthenon."

Hawthorne, Nathaniel, *Tanglewood Tales* (Houghton Mifflin Co.), the story of "The Pomegranate Seeds."

Snedeker, Caroline D., *Theras and His Town* (Doubleday, Doran & Co.). This is a book about an Athenian boy.

Tappan, Eva M., *The Story of the Greek People* (Houghton Mifflin Co.), pp. 73-78, "The Olympic Games."

3. Remember to collect and arrange in your notebook the pictures you have for this unit.

## A SHORT STORY FOR UNIT SEVEN

Write on a page of your notebook the following story of the unit, filling in the blank spaces with the needed words. Do not write in *this* book.

———— IN THE GREAT DAYS OF ————

The greatest city in old Greece was ————, and the greatest days of the city of ———— were those when ———— led the Assembly. He persuaded the ———— in the Assembly to vote money to pay for the ———— which connected the city with its ————, and for the beautiful new ———— on the Acropolis. He encouraged the building of many ———— so that the city grew rich on its ————.

It was in ———— time that Sophocles wrote great ————, and ————, the greatest of Athenian sculptors, carved the beautiful figures for the temple called the ————. In those great days the Athenians had well-trained minds and fine bodies. They studied ———— and ———— in their schools, and practiced ———— and ———— every day in their gymnasiums. Like other ————, they took part in the ———— Games which were held at ———— in honor of the god ————.

Three gifts which have come down to us from the great days of Pericles are ———— and ———— and ————.



## UNIT EIGHT

### While the Greeks Were Becoming a Great People

The Greek family in the picture on the opposite page is listening to a story about the early heroes who helped the Greeks to grow into a great people. For a thousand years, the Greeks had been busy increasing their trade and defending their freedom. By Pericles' time, they had built many trading cities around the shores of the Mediterranean Sea and had fought many times with the countries to the east. It was the heroes of those early days of whom the Greek poets wrote and whose statues Greek artists loved to carve.

In these chapters about the days when the Greeks were becoming a great people, you will find some of the old stories that have come down to us:

When Greece Was Young

How the Greek Cities Spread to Other Lands

The Coming of the Persians

How the Spartans Lived

How Athens Saved Greek Freedom

## CHAPTER XXXII

### When Greece Was Young

"It was long ago when Greece was young," Davos began his story, as the boys joined him on the porch one evening. "A Trojan (trō'jăn) prince named Paris (păr'is) had come across the sea to Greece to visit the king of Sparta (spăr'tà). During his visit to the city, the young prince fell in love with the king's wife, the beautiful Queen Helen. While the king was away on the island of Crete, Prince Paris sailed off to the city of Troy (troi) with Queen Helen.

"When the King of Sparta returned home and learned what Paris had done, he was determined to get back his beautiful wife and to punish Paris. He asked the kings of many other cities in Greece to join him in a war against Troy. One of the kings who agreed to help him was Odysseus. The Greek kings called their fighting men together, loaded their ships with weapons and food, and sailed across the Aegean Sea.

"But they found that the city of Troy was protected by such strong walls that they could not take it. For ten long years they tried to take the city.



The early Greeks lived in simple farmhouses like this, in the days of which Homer's poems tell.

Many brave Greeks and many brave Trojans were killed in the fighting. Both the Greeks and the Trojans grew tired of the long war. Within the strong walls of Troy, some of the Trojans blamed Prince Paris for bringing so much suffering and trouble on the people of Troy. Others blamed the beautiful Queen Helen for leaving Sparta. Outside the walls of the city, the Greeks felt that they would never be able to conquer Troy.

"At last the wise Odysseus said, 'I have a plan by which we may defeat these men of Troy.'

"The Greeks listened to Odysseus and built a big, hollow horse that could hold a number of men. One



The Greeks were a shepherd people when they wandered into Europe, and for a long time after they came into Greece most of them made their living from their herds and flocks.

dark night, the King of Sparta and Odysseus and some of the other Greek leaders climbed up into the horse and closed the opening in the side. The rest of the Greek army left their camp before the walls of Troy and sailed away in their ships."

"They only pretended to sail away," said Meton. "They sailed around behind an island and hid there all of the next day."

"Yes," agreed Davos. "They were planning to return and surprise the Trojans."

"When morning came, the people of Troy looked down from their high, city walls on the great,

wooden horse that the Greeks had left. Some said it was an evil thing and should be destroyed. Others said that it must be a gift to the gods, who would be angry if the horse were harmed. At last the Trojan leaders decided that the gods would be pleased if they took the wooden horse into the city."

"It must have been hard to move the great horse with all of those men inside," said Philip.

"Yes," answered Davos, "but the Trojans succeeded in getting it inside the city walls. All day it stood in the city while the people of Troy made merry. After ten years of war, the enemy had gone away. The Trojans believed that their city was safe at last. They did not think that the Greeks would return.

"Night came, and the people of the city slept. Then Odysseus and the other Greeks hidden in the hollow horse came out. They killed the guards at the gates of the city and opened the gates wide. In came the Greek army, which had returned from the hiding place behind the island.

"The people of Troy awoke and rushed to arms, but they could not save their city once the enemies were inside the walls. The plan of Odysseus had done what years of fighting could not do. The Greeks burned the city of Troy to the ground and sailed away to Greece with the beautiful Queen Helen."

## THINGS TO TELL

1. Who was Odysseus?
2. Why could not the Greeks get into the city of Troy?
3. Why are our cities today not protected in the same way?
4. Where are the cities of Sparta and Troy (use a map)?

FINDING OUT ABOUT THE STORIES IN  
HOMER'S POEMS

1. Look up in the dictionary the names of Homer's famous poems, *The Iliad* and *The Odyssey*. Tell the class what these names mean.
2. Get from your library one of the stories about what happened to Odysseus on his way home from Troy, and read it or ask some older person to read it to you. Perhaps, if you get *Old Greek Folk Stories Told Anew* by J. P. Peabody, your teacher will read or tell the stories on pages 74 to 112.
3. Put Sparta and Troy on the picture map you made for the first story in Unit Seven.

## CHAPTER XXXIII

### How Greek Cities Spread to Other Lands

"Today, Philip, I met an Athenian merchant who wishes to go to Delphi (děl'fī) to find out about a place for a colony in Italy (it'ā-lī). I shall travel with him to visit the oracle," said Cleon one morning.

"Why are you going there, Father?" asked Philip.

"I am going to ask some questions about my business," answered Cleon. "You know that people go to the oracle of the god Apollo in his temple at Delphi to find out about what will happen in the future."

"Why does the merchant want to pick out a place for a colony in Italy?" Philip wanted to know.

"You will have to ask Davos to tell you that," answered his father. "I must get ready for my journey."

"Come," said Meton, who was standing by, "Davos will tell us all about colonies."

"A colony," said Davos when they found him in the court, "is made up of people who leave their home city to begin a new city."

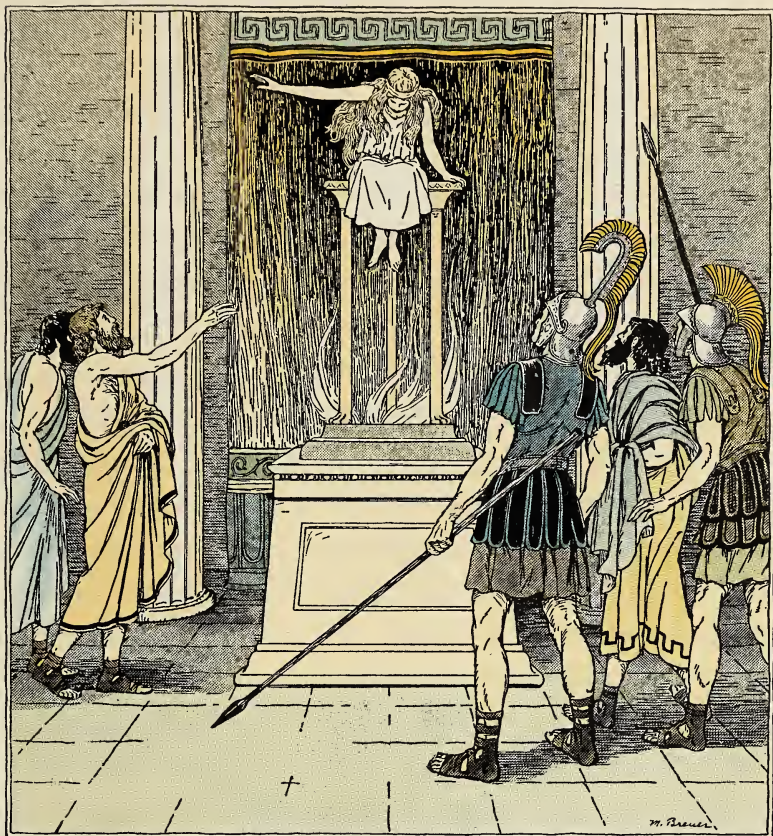
"Why should anyone want to leave Athens?" asked Meton. "I cannot imagine that Father would care to leave."

"Not everybody is so fortunate as your father, Meton," answered Davos. "He has everything that he wants here at home. He is a member of the Assembly. He can vote. He can hold office. He has land and much wealth. Some people go to a new city in order to have a right to take part in the government. Others want land which they cannot buy at home, and so they go to a new place where land is cheap. Some think they can improve their business, as Philip's father did by going to Crete.

"This merchant who is going with your father to Delphi, Philip, wants to grow rich in trade. He thinks that southern Italy is a good place for a trading city. The people who live in Italy want to buy Greek goods. He and some of the men who want to go with him to start the colony have already talked with Pericles, who thinks that their plans are good. Now they wish to find out whether their colony will succeed. That is why this merchant is going to the temple of Apollo at Delphi."

"What do you think the oracle will say?" asked Meton.

"I do not know, but it will help to pick a good place for a new city. For hundreds of years the Greeks have asked the help of Apollo in placing colonies. Men from the city of Corinth (kôr'inth) went to Delphi to find out where to build a new city. The



From all over Greece people came to hear the oracle of Apollo in the temple of Delphi. Here a Greek merchant asks whether a new colony in Italy will succeed.

oracle asked whether they wished health or wealth. When they said wealth, it told them to build Syracuse (sĭr'â-kūs) on the island of Sicily (sĭs'ĭ-lĭ)."

"Is Syracuse a wealthy city?" asked Philip.

"Yes," answered Davos, "it has a very rich trade."

"Does Syracuse belong to Corinth?" asked Meton.

"No," said Davos, "no more than the new city in Italy will belong to Athens. Greek colonies belong only to themselves."

"Will the people who go to Italy ever want to come back to Athens?" Meton wanted to know.

"Of course," Davos replied. "Many will come back to visit their friends and relatives. When people leave home to make a new city, they always take fire from the altar of the mother city. This fire is kept burning during the long voyage. When they reach their new home, they light the fire on their altar with the flame they bring from their old home. In this way the religion of the Greeks helps to keep up the friendship between the mother city and the colony. The Greek colonies on the coast of the Black Sea and around the shores of the Mediterranean have all brought their altar fires from a home city. People in colonies never forget that they are Greeks. They continue to worship the gods of Greece and to speak the Greek language."

"Then fire from the altar of Athens will be carried to Italy," said Meton.

"Certainly," replied Davos. "No Greek would think of leaving home to live in a colony without the sacred fire. How could a new trading city hope for success if it did not honor the gods?"

## THINGS TO TELL

1. What was a Greek colony?
2. Give three reasons why Greeks left their home cities to form colonies.
3. What was an oracle?
4. Why was the oracle at Delphi consulted?
5. Give two bonds of union that connected the Greek colony with its mother-city.
6. From what countries do colonists come to the United States today?
7. Why do colonists leave their home countries today?
8. What gifts for the world did the Greek colonists carry with them to Italy?
9. Do we still enjoy any of these gifts today?

## THINGS TO FIND ON THE MAP

1. Find Delphi on the map on page 165.
2. On a map of modern Europe, find the cities that began long ago as the Greek colonies of Syracuse (Look for Siracusa) and Byzantium (bĭ-zăn'-tĭ-ŭm) (Look for Istanbul). Find them on page 165, also.
3. Find on a map of the United States three cities that were begun by colonists who came from Europe.
4. Find three American cities that were made by colonists moving from east to west in the United States.

## CHAPTER XXXIV

### The Coming of the Persians

In the sunny open court of the Athenian house, Meton and Philip were playing with wooden spears.

"My word is the law of the land!" cried Meton, pretending to be the great king of Persia.

"You should have a bow and arrows, Meton," said Davos, who was watching them from the porch. "The Greeks use the spear, but the Persians use the bow."

"Oh, Davos," said Philip, "will you tell us how Athens drove the Persians back at the battle of Marathon (mă'r-ă-thŏn)?"

"As Meton said," began Davos, sitting down in the shade of the olive tree, "in Persia the king's word is the law of the land. The people of Persia cannot vote on how their money is to be spent as the citizens of Athens do. They have no assembly. The great king of Persia decides all important questions himself.

"More than a hundred years ago, many of the Greek cities on the other side of the Aegean Sea fell into the hands of the king of Persia. Some of them were so afraid to fight the great king's army that they sent him earth and water as a sign that they



This is the way messages were sent at the time when Phidippides ran his famous Marathōn race. Here the swift runner sets off on the long trip to Sparta.

accepted his rule. When they were ruled by Persia, they had to obey the king in everything, just as the Persians do. Once they had been free cities with a right to decide on their own affairs, and they wanted to be free again.”

“When Athens tried to help them get free, the king of Persia came to take Greece,” said Meton.

“Yes, he set sail with many more men than Athens had in her army and landed them on the plain by the Bay of Marathōn north of Athens,” said Davos.

“The Athenian leaders tried to get help from the other Greek cities. Phidippides (fī-dīp’ī’dēz), the

fastest runner in Athens, ran for two days and two nights to beg the citizens of Sparta to come and help fight the Persians. 'If you do not come,' he told them, 'Athens will be destroyed and all Greece will be taken by the King of Persia.' "

"Why didn't they come right away?" asked Philip.

"Because they said it was against their law to begin a war until the moon was full," answered Davos.

"But Miltiades (mīl-tī'ā-dēz) would not let the Athenians wait that long," declared Meton.

"No," agreed Davos, "the Athenians listened to Miltiades, and hurried out over the hills to meet the mighty Persian army. The Persians had left their ships and were ready to take the road to Athens. There on the shore beside the bay, the Athenians won the battle of Marathon. Some of the Persians went back to their ships and sailed away, but thousands of them were killed.

"As soon as the battle was over, the great Miltiades asked for a runner to race back to the city and tell the good news to the anxious Athenians at home. All that day Phidippides had been fighting, but he offered to carry the message to Athens. He reached the city and cried, 'Rejoice! We conquer!' Then he fell dead. No Athenian runner has ever run a greater race, or brought greater joy to Athens."

"But the Persians didn't go home right away, did they?" asked Philip.

"No, they sailed around to the harbor of Athens," answered Davos, "but Miltiades and his soldiers were camping there in front of the city by that time. The great king did not want to fight again, and so he went home, and the cities of Greece were still free."

### THINGS TO TELL

1. In what way did the citizens of Athens have more freedom than the Persians?
2. Where were the Greeks ruled by Persia?
3. How did the lives of the people in the Greek cities change when the Persian king ruled them?
4. How did the early Greeks send messages?
5. How are messages carried today?
6. What would have happened to the Greeks if the Persians had succeeded in taking Greece?

### THINGS TO FIND ON THE MAP

1. Find Persia, the country of the mighty king, on page 165. In what direction is it from Greece?
2. Find Sparta and trace the way that you think Phidippides ran from Athens to Sparta.
3. Find Marathon, and trace the way Phidippides probably ran from the battlefield to Athens.
4. Ask some older boy, or your gymnasium teacher, to tell you about the Marathon race that we have in our own time. Perhaps you can show on a map the place where it was last held.

## CHAPTER XXXV

### How the Spartans Lived

"Did you know that the Spartans win more prizes in the Olympic Games than the men from any other city in Greece?" Philip asked Meton, as they walked home with Davos from gymnasium one evening.

"That is what the teacher was saying this afternoon when we were throwing the discus," answered Meton. "He said the Spartan boys spend long hours practicing running and throwing the javelin and the discus. But I am glad I don't live in Sparta."

"Why?" asked Philip.

"In Sparta, I could not study Homer's poems or play the lyre very much or see beautiful temples like the Parthenon," said Meton.

"I wouldn't want to be a Spartan either," admitted Philip. "The boys there have to start training for the army when they are seven years old. I am twelve. Think of leaving home five years ago!"

"Why do the Spartans take the boys away from home when they are so young, Davos?" asked Meton.

"The Spartans have no interest in trade or art or writing plays," explained Davos. "They think that every citizen should spend his life training to



Here are the people of Sparta in their market place. Notice how many soldiers there are. The citizens of Sparta gained their living from the farms about the city rather than from trade, and spent most of their time in military training.

be a soldier. The city of Sparta is like a great military camp. Spartan fathers want their boys to be trained when they are little to be strong and brave. They believe that as long as a man has enough plain food to eat, clothing to keep him warm, and a soldier's bed to sleep in, he needs nothing more."

"How does his family get food?" asked Philip.

"Every Spartan citizen has a farm where his slaves raise grain and vegetables," replied Davos. "If a Spartan boy has no land of his own, when he is grown, the state gives him land and slaves to cultivate it. Part of the crops go to feed the soldiers, for each citizen must give his share to support the army. The rest belongs to his family, since his wife and daughters and little sons must have food."

"Do Spartan girls spin and weave and fill chests with fine linen and woolen goods before they marry, as Sophia is doing?" asked Philip.

"Spartan girls do not stay at home as Athenian girls do," answered Davos. "They go to the gymnasium and run and jump like boys."

"Sophia has never been in a gymnasium," said Meton.

"No, Athenian girls are not trained in games any more than Athenian boys are trained only to be soldiers," said Davos.

"Tell us how the Spartan army died fighting the Persians, Davos," said Meton, as the porter opened the door for them.

"After dinner," promised Davos. "Your father has guests, so that you will eat with your mother and Sophia."

"Here we are, Davos," cried Meton a little while later. "Mother let us bring our raisins and honey cakes out here on the porch. We brought some for you, too. Now let us have the story."

"Leonidas (lē-ōn'ī-dās) was one of the kings of Sparta," began Davos, smiling his thanks. "Sparta always has two kings. Did you know that, Philip?"

"Of course," replied Philip, breaking off a piece of his cake and giving it to the porter's dog, which had followed them into the court.

"Greece needed brave men like Leonidas," Davos went on, "for the Persians were preparing to come again. Persia had a new king who was determined to take Greece. He had many ships built and a much greater army than before. This time the army went by land, and the ships followed it along the coast instead of sailing across the Aegean Sea.

"The Greeks knew that when the Persians came to the high mountains in northern Greece, they would have to go through a very narrow place in the road. You know that is the Pass of Thermopylae (thēr-mōp'ī-lē), named for the hot springs near it. Athens and Sparta joined forces and went to meet the Persians. While the fleet of Athens sailed to fight the Persian ships, King Leonidas took a small army to the mountain pass to keep the Persian army from marching on into Greece.

"For a whole day, the Persian army tried to drive the Greeks from the pass. Again and again they failed. They were losing many of their best soldiers. Then a Greek who was not true to his country told the Persians about a secret path over the mountain. During the night a part of the Persian troops marched over this secret path. When morning dawned, the Greeks found that thousands of Persians were behind them as well as in front of them.

"Leonidas knew that he could not hold the pass with the enemy both in front of him and behind him, but he wanted to delay the Persians as long as he could. He said to the Greeks who were not from Sparta, 'Retreat! There is yet time. We who are Spartans will remain to hold the pass.' Many of the Greeks escaped, but Leonidas and his men fought on until they were all killed."

"Then the Persians went on and burned Athens," said Meton.

"Ah! that is another story," replied Davos.

### THINGS TO TELL

1. Give the chief differences between Spartan and Athenian education. In which city would you have liked to go to school? Why?

2. This chapter tells you that slaves raised grain and vegetables for the Spartans. Tell three kinds of work that you think slaves did for the Athenians.

3. Which city do you think put more gifts into the treasure chest, Sparta or Athens? Give the reason for your answer.

### LOOKING AT MAPS AND PICTURES

1. Find on the map, page 165, the city of Sparta where Leonidas lived.

2. Find the Pass of Thermopylae where the Greeks met the Persians.

3. Trace the way by which the Persian army and the Persian fleet came to the Pass of Thermopylae from their own country.

4. There is a picture of the market place of Sparta on page 229. Compare it with the market place of Athens, on page 160. Which do you think had finer buildings?

5. There are good pictures showing the cities of Sparta and Athens on pages 39 and 131 of Eva M. Tappan's *Story of the Greek People*. Try to get the book at the library, and compare the two cities.

## CHAPTER XXXVI

### How Athens Saved Greek Freedom

Philip and Meton could not find Davos. He was not in the corner of the court where he usually sat when he told them stories.

Cimon, coming from one of the rooms out into the porch and hearing Meton asking his mother where Davos was, said, "My son, I sent Davos down to the harbor with a message to the captain of a ship that has just come in from sea."

"But, father," said Meton, "Davos promised to tell us how Greece was saved when the Persians burned Athens."

"That is, indeed, important," answered Cimon, smiling down at the two boys. "Tomorrow, Herodotus (hē-rōd'ō-tūs), is to be my guest. After dinner he will read from the great history he is writing. How would you boys like to eat dessert with us and hear him read about the coming of the Persians?"

"Oh, Father!" cried Meton, "will you really let us have dinner with you when you have guests?"

"Not dinner. Just dessert," replied his father firmly. "And you and Philip must learn as much as possible from Herodotus. In the morning, I shall

have Davos take you to see the Painted Porch in the market place. You must study the picture of the battle of Marathon there on the walls. Find out all you can from the artist's painting. Then you will understand better what Herodotus reads about the great struggle of Athens with the Persians."

"Tell us about the battle of Salamis (să'lă-mīs), please, Father," begged Meton.

"Perhaps," agreed his father, "I had better tell you how Athens saved Greece, though the city was destroyed. Davos will not return until it is too late for a story. Do you remember the name of the great Greek leader who planned to defeat the Persians by building ships?"

"Themistocles (thēm-īs'tō-klēz)," answered the two boys together.

Cimon nodded and began. "After the battle of Marathon, Themistocles spoke in the Assembly begging the citizens of Athens to build a navy. He said, 'The Persians will come again. Even now the great king is building ships and training an army to conquer Greece. The Persians will come with many ships. We can not hope to turn them back unless we, too, have ships.' Many times Themistocles said this in the Assembly.

"At first the citizens of Athens would not listen to him. Instead, they sent messengers to the oracle



Herodotus wrote the earliest history of the world that has come down to us. In it, he made clear to all the Greeks that Athens had saved them from the rule of Persia.

of Apollo at Delphi. The messengers asked what the Athenians should do if the Persian king came to attack Greece. The answer they received from the oracle puzzled them. It was, 'Take to your wooden walls.'

"No one was quite sure what this meant, but Themistocles declared that 'wooden walls' meant ships. At last the citizens of Athens listened to him

and voted to build many new warships so that Athens would have a navy."

"But the Persians came both by land and sea," said Philip.

"They did, indeed," agreed his uncle, "and, as Davos told you, the Greeks could not stop the Persian army at the Pass of Thermopylae. The Persian soldiers marched on toward the city of Athens.

"The leaders of Athens took the old men, the women, and the children to Salamis and other nearby islands. It was well that they did so, for the Athenian army could not save the city. It was taken by the Persians, and the Athenians saw their homes and temples burned to the ground.

"But Themistocles had a plan for defeating the Persians. He wanted them to bring their ships into the narrow space between the island of Salamis and the mainland. To get them to do this, he sent a slave to tell the Persians that the Greeks were quarreling among themselves; that they feared the Persians; and that they were planning to retreat. He knew that if the Persians believed the slave, they would attack the Athenian fleet in the bay of Salamis, at once.

"The Persians could not decide what to do. While they were wondering whether or not to begin a battle, some of the Greek ships sailed away. This

looked as if the slave had told the truth, and the Greeks were trying to escape.

"Then the Persians tried to shut the rest of the Greek ships up in the bay. So many Persian ships crowded into the small bay that they could not be managed well in the fight that followed. The Greek ships, which had pretended to sail away, returned to make matters worse by driving the Persians farther into the narrow bay.

"The great king of Persia had had a throne built on the top of a hill so that he could watch the battle. Instead of the victory he expected for the Persian fleet, he saw his ships destroyed by the Athenian navy."

"The Athenians must have been glad that they had Themistocles for a leader," said Philip.

"They were," answered Cimon. "All Greece was glad. If the Athenians had lost the battle of Salamis, all the Greek cities would have lost their freedom. We should have been forced to obey the king of Persia, just as the Persians do. Then the work of our leaders like Pericles, our sculptors like Phidias, and our writers like Sophocles would have been impossible."

"Both Miltiades and Themistocles are in the picture of the battle of Marathon in the Painted Porch," said Meton.

"Very good, my son, but you must try to see all that is in the picture," said his father rising.

"The gods are good to us, Meton," said Philip, when Cimon had left the porch. "Davos will take us to the market place to see the picture in the Painted Porch in the morning, and we shall be allowed to sit at table when Uncle Cimon has guests."

"And," added Meton, "we shall see the great traveler, Herodotus, and hear him read his history."

### THINGS TO TELL

1. Herodotus is called the "Father of History." Why do you think he is called that?

2. How did Themistocles manage to defeat the big Persian fleet with the small fleet of Athens at the battle of Salamis?

3. If the Persians had succeeded in taking Greece, what might have been the effect on the world's treasure chest?

### THINGS TO DRAW

1. On the map you made for the first story of Unit Seven, trace the route that the Persian fleet followed from the coast near Thermopylae to the bay of Salamis. Look at the map, page 165, first.

2. Draw a picture of a Greek ship. You will find a picture of a Greek warship on page 6 of Gordon Grant's *The Story of the Ship*, if you have that book in your library.

### THINGS TO DO FOR UNIT EIGHT

1. Remember to collect pictures for the unit, and ask your teacher if you may post the best ones on the bulletin board.

2. Read the stories in any of the following books that you may find in the library, or that you or your friends may have at home.

Hall, Jennie, *Men of Old Greece* (Little, Brown & Co.), pp. 11-87, 91-167. The stories are about Leonidas and Themistocles.

Hawthorne, Nathaniel, *Tanglewood Tales* (Houghton Mifflin Co.), the story of "Circe's (sûr'sē) Palace."

Peabody, Josephine, *Old Greek Folk Stories Told Anew* (Houghton Mifflin Co.), pp. 74-112. If this is hard for you to read, perhaps your teacher or some older person will read it to you.

Snedeker, Caroline D., *Theras and His Town* (Doubleday, Doran & Co.), pp. 83-173 about an Athenian boy in Sparta and pp. 226-231 about the stories that Herodotus told.

### A SHORT STORY OF THE UNIT

Write on a page of your notebook the following story, filling in the blank spaces with the needed words. Do not write in *this* book.

WHILE THE ————— WERE BECOMING A ————— PEOPLE

For a thousand years before Pericles' time the Greeks had been busy defending their ————— and

gaining riches through \_\_\_\_\_. They told many stories about the \_\_\_\_\_ who had helped to make them a great people.

Some of these stories were about the \_\_\_\_\_ who had fought before the walls of \_\_\_\_\_ for ten years because Prince Paris had carried Queen \_\_\_\_\_ off from the city of \_\_\_\_\_ to \_\_\_\_\_. The stories in the Iliad and the Odyssey, written by their great poet, \_\_\_\_\_, were about these heroes.

From earliest times, the Greeks had left their homes to go to \_\_\_\_\_ in order to get \_\_\_\_\_ cheap, or take part in the \_\_\_\_\_, or to grow rich in \_\_\_\_\_. One reason why these people remained Greek was their \_\_\_\_\_, for they lighted the altar fire of their new \_\_\_\_\_ with fire from the altar of their \_\_\_\_\_ city. Often they asked the \_\_\_\_\_ of \_\_\_\_\_ at Delphi where to build their \_\_\_\_\_.

Because the people of Athens were trading people, they had many \_\_\_\_\_ and were good sailors. The people of \_\_\_\_\_ spent all their time training to be soldiers, but when the \_\_\_\_\_ came to conquer Greece, it was the Athenians who defeated them. One of the races in the Olympic games was named the \_\_\_\_\_ Race in honor of the great runner who carried the news of the Athenian victory at \_\_\_\_\_. The \_\_\_\_\_ came again, but the great Athenian leader, \_\_\_\_\_, defeated their fleet at the Bay of \_\_\_\_\_. This left the \_\_\_\_\_ free to make their great gifts to the world's treasure chest.



Plato taught at the Academy, an athletic field near Athens.  
Find the Academy on the plan of Athens on page 209.

## UNIT NINE

### How the World Learned From the Greeks

By the time the days of Pericles were past, the Greeks had become a great people. Their learned men were the most famous teachers of the world. Their ideas about medicine, mathematics, the study of the stars, government, and citizenship have come down the centuries to the present day. Greek cities became centers of art and learning, whether they were in Greece or in foreign lands. In a few hundred years, all the lands about the Mediterranean Sea had been conquered by Greek ideas.

The following stories tell how the world learned from the Greeks:

The Great Teachers at Athens

Studying in a City Built by Alexander the Great

## CHAPTER XXXVII

### The Great Teachers at Athens

“Would you like to see Davos, Philip?” said Meton to his cousin, now a grown man visiting once again in Athens. “He is no longer a slave, you know.”

“Yes, I want to see Davos,” answered Philip, “but where shall we find him?”

"He has his own home, but I am sure that this morning we shall find him in the market place or at a street corner listening to the teachings of Socrates (sŏk'rå-tēz)," replied Meton.

"I have heard much about Socrates," said Philip, as they started out. "Is it true that he talks to everyone about the right way to live?"

"Yes, it is true," answered Meton. "Father thinks that he is the greatest of all the Athenians, greater even than Pericles. Socrates has dinner with us quite often, and his talk pleases our guests better than anything else we can offer them. Even old men and children listen to him, though the young men are most interested in what he has to say."

"Does he really say that there are no gods on Mount Olympus?" asked Philip. "On the ship that brought me to Athens I met an old Athenian gentleman. He complained that Socrates was teaching the young men not to believe in the gods and goddesses of Greece."

"I am sure from what Socrates says," replied Meton, "that he believes the world is governed by divine power. Of course, he does not believe all the old stories about the gods and goddesses. The older men of Athens do not like that, and they like still less the way he finds fault with the government. Socrates tries to make good citizens of all of us.



The great Socrates taught on the street corners of Athens.

That may, one day, get him into trouble with the rulers and the courts."

"I am eager to see him and hear what he says," answered Philip.

"Here is Davos," said Meton, as they joined a group of men on the corner.

"This is a real pleasure," Davos greeted Philip. "I am glad to see you coming to listen to Socrates, the greatest of teachers."

"There is Socrates," said Meton, as they moved into the crowd.

In the center of the group, Philip saw a short, bare-footed man dressed in plain, worn clothes. He was asking questions of a young man who seemed to think he knew more than Socrates, but the answers soon made the young man appear to know very little. The men who were listening laughed, and the young man's face grew red with confusion.

"Socrates has made that young man ashamed that he knows so little," said Meton.

"The great teacher has also made him want to learn more," Davos pointed out.

Suddenly, Philip liked the great teacher, and thought that nothing would be pleasanter than to spend hours in his company.

An hour later, as they were walking toward Meton's home, Philip asked, "Why does Socrates dress so poorly?"

"He is the son of a stone cutter, but he likes to talk and teach," said Meton. "He works very little at making a living. He will not take money for teaching, and so, though he is the wisest of all Athenians, he is poor."

"The priests at the oracle of Delphi did well to call Socrates the wisest of the Greeks," said Davos.

"From what I have heard, I think they are right,"

agreed Philip. "Tomorrow, Meton, let us join his school again. I want to ask him some questions."

So it happened that when Philip was a young man, he became a pupil of a famous Greek teacher in Athens. Years later, Socrates was put to death by the Athenian leaders because, they said, he harmed young men by teaching that there were no gods on Olympus. But his wise ideas lived on in the books and teaching of his greatest pupil, whose name was Plato (plā'tō). That is why Philip, years later, sent his son to study under Plato in the Academy (ă-kăd'-ĕ-mē), a beautiful park just outside of Athens. Plato walked and sat under the trees with the young men. He taught them to think about the right way to live, as he himself had been taught by Socrates. The school in the Academy grew until it was a great university with teachers and schoolrooms and a library. For a hundred years and more after the time of Socrates, young men went there to study mathematics and science and the ideas that make men good citizens. The Greeks had become the teachers of the world.

### THINGS TO TELL

1. What was the name of the great teacher in Athens whom Philip and Meton went to see?
2. Why did the older Athenians object to the teachings of Socrates?

3. What did the priests of the oracle at Delphi say of Socrates?

4. Can you tell what Socrates was putting into the world's treasure chest?

### SCHOOLS THEN AND NOW

1. Pretend that you are Philip. Write a letter to your father in Crete telling him what you know about Socrates. The story on pages 221 to 263 of Jennie Hall's *Men of Old Greece* will tell you many things about Socrates.

2. Show the location of the Academy on the map of Athens that you made for Unit Seven. You can find it on the plan of Athens on page 209.

3. Bring a picture of a present-day university to class, and tell how it is different from the public park where Plato walked and talked with his pupils.

4. Aristotle (ă'r'is-tōt-l), one of Plato's pupils, became a great scientist. Aristotle taught in an athletic field called the Lyceum, just outside the gates of Athens. Look the word *lyceum* up in the dictionary and tell the class what it means today.



In the library of the Museum in Egypt were science books on the stars, on mathematics, on medicine, and on plant and animal life. Here Clitus reads one by Aristotle.

## CHAPTER XXXVIII

### Studying in a City Built by Alexander the Great

About a hundred years after Socrates' time, a young Greek student called Clitus (klī'tūs) sat reading a book in the great library of the Museum

(mū-zē'ŭm) in the city of Alexandria (ăl'ĕg-zăn'-drī-ă). A water clock was in plain sight from where he sat near the door. When the clock told him that another hour had passed, he rolled up his book and took it back to its jar on the shelf.

"It is a good law that requires the owner of a book to allow the library to copy it," he said to the librarian, who was carefully copying a book on plant life written by Aristotle.

"Yes," agreed the librarian, "it has filled the library of the Museum with the largest and finest collection of books in the world. The book you have been reading is one of Aristotle's best works on science. A citizen of Alexandria bought it in Athens, and brought it to the library as the law requires. It took much time to copy it, for I found it to be a careless copy, and many corrections were necessary."

"Everyone knows that a copy of a book made here is very valuable because it is correct," said Clitus. "I had not seen this book until today, and I want to read everything that Aristotle has written. But the water clock tells me that it is time to hear a lecture on the stars."

Going out past shelves filled with books on medicine and past a corner full of books by Greek poets, Clitus hurried by the door of the teachers' dining room and through a covered porch, where several

of the teachers were walking and talking. Then he entered the room in the Museum where a science teacher was just beginning to talk to his students.

It was late afternoon when Clitus left the Museum. He went to the harbor of Alexandria. There he found that a Greek boat had just arrived. On it was his friend Dion (dī'ōn). In a few minutes they had arranged to have slaves carry the traveler's baggage, and were walking away from the harbor.

"You will be glad you came to study at the Museum, Dion," said Clitus. "There are many wise teachers here, and the lectures are very interesting. The library has more books than any other library in the world, and they are on almost every subject you can mention. Besides, Alexandria is said to be the most wonderful city in the world."

"Yes, anyone who wants to be a doctor, as I do, would be foolish to go anywhere else," agreed Dion. "The best medical school to be found is at the Museum. Alexandria is the place for me."

"I wanted my cousin to come to Alexandria, too," said Clitus, "but he is studying art. He wanted to go to the island of Rhodes (rōds) where he can study under artists of first rank."

"One cannot blame him for that," said Dion. "The sculptors there carve beautiful marble statues. But I have seen nothing there so lifelike as the statue of

the Gallic (găl'ik) chief carved in the city of Pergamum (pûr'gă-mŭm). You know the one. It is of a man who chose death for himself and his wife, rather than lose his freedom."

"I have seen a very good copy of it," answered Clitus. He added, stopping to point toward the sea, "The most wonderful thing in Alexandria is the lighthouse. It is the tallest building in the world."

"I thought so as we were coming into the harbor," agreed Dion. "I noticed that it is made of white marble towers built one on top of the other. They grow smaller toward the top, and the topmost one seems to touch the sky. What I want to know is how the fire at the top is kept burning all the time and why it makes such a very bright light."

"There is a great fire of burning coals up there. A large mirror throws the light so that it can be seen far out at sea," explained Clitus.

"It is a long climb upward for the slaves who carry the fuel," said Dion.

"Not at all," denied Clitus. "The wide lower half of the building has a sloping roadway up which pack horses can carry fuel. Where the roadway ends, half way up the tower, there is a windlass with which to haul fuel the rest of the way up to the top."

"People are right in calling the lighthouse of Alexandria one of the wonders of the world," said

Dion, starting on again. "What beautiful marble buildings this city has, and what wide, straight streets!"

"The streets were laid out by King Alexander (ăl'ĕg-zăn'dĕr) the Great when he built the city," said Clitus. "Under them are pipes carrying fresh water to the houses of the people and other pipes carrying the waste away."

"What a ruler Alexander was!" exclaimed Dion. "The cities which he built in Persia are Greek already because so many Greek merchants and other Greek workers have settled in them. He conquered the world and made it Greek."

"It is fortunate for everyone that Aristotle taught so powerful a ruler to love the art and literature of Greece," said Clitus. "Do you remember the story about how, when Alexander conquered and destroyed the rebel city of Thebes (thĕbs), he left only the house of the poet Pindar (pĭn'dăr) standing? He loved the poems of Pindar and understood what great gifts the Greeks were making to the world. If that had not been so, we should not be studying here in the most famous of all the cities he built."

"That is true," agreed Dion, "I am certainly glad that Alexander had a great Greek teacher, and that he chose to build this city which bears his name."

## THINGS TO TELL

1. Why was Alexandria a good place to get an education?
2. Who was Aristotle?
3. Who was Alexander the Great?
4. Who was Pindar?
5. How did Alexander the Great help to spread Greek learning?
6. Tell three important facts about the city of Alexandria.
7. Name some gifts that the Greek city of Alexandria made to the world's treasure chest.

## SHOWING HOW GREEK LEARNING SPREAD

1. First on page 165, then on a modern map, find the city of Alexandria and the island of Rhodes.
2. Write a paragraph about the library of Alexandria. Tell what kind of books were in it, what work was done on them, and how the library happened to have so many.
3. Write a paragraph about the light house at Alexandria.
4. Read the story in the book *Famous Men of Greece* by J. H. Haaren and A. B. Poland, pages 215 to 226, and tell your classmates three things about Alexander that this chapter did not tell you.
5. The great school at Alexandria was called the Museum. Look *museum* up in the dictionary, and

tell the class why you think the school was called that, and how the meaning of the word has changed.

### THINGS TO DO FOR UNIT NINE

1. Arrange the pictures you have been collecting for the units in Part Three, and write a sentence or two explaining each one. Perhaps your teacher will appoint a class committee to pick out the best pictures found by the class and arrange a picture pageant on the bulletin board.

2. Read, or ask some older person to read to you, any of the following stories that you may find in the library or that you or your friends may have:

Haaren, John H. and Poland, A. B., *Famous Men of Greece* (American Book Co.), pp. 215-226, the story of Alexander.

Hall, Jennie, *Men of Old Greece* (Little, Brown & Co.), pp. 221-263, a story of Socrates.

Kummer, F. A., *The First Days of Knowledge* (Doubleday, Doran & Co.), pp. 68-83, a story of how an early water clock might have been made.

Jacobs, Joseph, *The Fables of Aesop* (MacMillan Co.). The library at Alexandria probably had these very stories on its shelves. You will enjoy them as the old Greeks did.

## A SHORT STORY OF THE UNIT

Write on a page of your notebook the following story, filling in the blank spaces with the needed words. Do not write in *this* book.

HOW THE \_\_\_\_\_ LEARNED FROM THE \_\_\_\_\_

The early \_\_\_\_\_ learned more and loved beauty better than any people to their time. In the hundred years after the great days of \_\_\_\_\_, their learned men became the \_\_\_\_\_ of the world.

One of their greatest teachers was \_\_\_\_\_ who taught on the street corners of \_\_\_\_\_. He tried to make good \_\_\_\_\_ of all who listened to him. His famous pupil, \_\_\_\_\_, started a school in the public park outside of Athens, called the \_\_\_\_\_, where young men from many countries came to study. \_\_\_\_\_, the great teacher of Alexander the Great, studied at this school, and later set up a school of his own outside the walls of Athens.

The Greek cities which grew up in foreign lands, as well as those in Greece, became centers of \_\_\_\_\_ and \_\_\_\_\_. The city of Alexandria, which was built in \_\_\_\_\_ by \_\_\_\_\_ the Great, had a famous school called the \_\_\_\_\_. Its \_\_\_\_\_ was the largest of the time. There students read books on science by \_\_\_\_\_ and went to study \_\_\_\_\_. The city had many fine buildings, and its \_\_\_\_\_ was one of the wonders of the world.



## PART IV    *The Romans Who Gave the World Good Laws and Government*

As the Greeks learned from the Phoenicians, the Egyptians, and other eastern people, so the Romans learned from the Greeks and other people of the Greek world. It will not seem strange, then, to find the Romans in Italy having homes and schools much like those of the Greeks, building temples patterned after those in Athens, and writing poems in the style of the Greek poet, Homer.

Of course, the Romans did more than just copy what the Greeks had done. The Romans were able to see that in order to live together in peace, people must be careful about the rights of others as well as about their own. It is easier to protect the rights of all when there are good laws. Because they understood this, the Romans of long ago were able to build up a great empire and give it the best government the world had seen up to that time. Roman laws were fair to all the citizens of the empire, not only in Rome and in Italy but also in the far off countries ruled by the Romans.

Because the good laws and fair government of the Romans gave peace to the countries under their rule, people of that time were able to put many new gifts into the world's treasure chest. One of these countries was Palestine where Jesus taught in the days when the great Emperor Augustus (ô-gŭs'tŭs) ruled in Rome. You will find out how much present times owe to the Romans of long ago in:

Unit Ten. Rome in the Great Days of Augustus

Unit Eleven. How the Romans Learned to Govern  
a Great Empire

Unit Twelve. Living Under the Best Government  
People Had Yet Known



The Roman judges held their law courts at one end of this long business hall in the market place of Rome. Here Lucius points it out to Tiro as the hall Caesar began.

## UNIT TEN

### Rome in the Great Days of Augustus

The Romans were at their greatest in the days of the Emperor Augustus. By then they had learned much by trading with other people and had brought many countries under their government. The Greeks had taught them to make their buildings beautiful and their poems lovely; and the world was profiting from their own great gift of good laws.

These six stories are about the Romans in the great days of Augustus:

How the Romans Learned From the Greeks

A Roman Home

A Roman Wedding

A Roman School

The Story of *The Aeneid*

How the Romans Thought Rome Began

## CHAPTER XXXIX

### How the Romans Learned From the Greeks

Through the years while the Greeks were teaching the world the things that they had learned, the city of Rome in Italy was growing into a great na-

tion. About two hundred years after the young Greek, Clitus, had studied at the Museum in Alexandria, the Romans had a strong government which ruled many lands. At the head of this government was Caesar Augustus (sē'zār ô-gŭs'tŭs).

It was during the rule of Augustus that two brothers, Marcus (mār'kŭs) and Lucius (lŭ'shĭ-ŭs), lived in Rome. Their father was Gaius Julius Tuscus (gā'yŭs jŏol'yŭs tŭs'kŭs). He was a member of the Roman Senate, and so had a part in the government of Rome. This made him a very important man. Like many other Roman fathers, the senator decided to have a Greek slave teach his two small sons. For this purpose, he bought Tiro (tĭ'rō), a young Greek who had just been brought to Rome from Greece by the slave dealers. Senator Tuscus took Tiro home and turned over to him the care of the two boys.

"Remember, my sons," said the senator, "Tiro has full charge of you, and you must obey him as you would obey me."

"We will, Father," answered the boys at once.

They liked the look of their new teacher, for Tiro was young and strong. He wore a white tunic very much like those the boys themselves wore, but his cloak did not have a purple border. When they left the house, the boys wore togas (tō'gās) or cloaks

with a purple border like that on the white wool toga their father wore.

"Must we begin our lessons today?" asked Marcus.

"Tiro may want to see the city which is to be his new home," replied their father. "If he does, you may walk with him through the streets of Rome to the Forum (fō'rŭm)."

"Would you like to go to the Forum, Tiro?" asked Lucius.

"I shall be very glad to go," answered Tiro. "You can teach me today, for I do not know your city."

"First, let me show you the school room and the books and maps I have bought for my sons," said the senator, and led the way from the room.

In a few minutes Tiro came back alone, ready to start with his pupils for the market place.

"This street is called the Sacred Way," explained Lucius, as they turned a corner. "It goes past the temple of Vesta (vēs'tā) where the sacred fire always burns. There is the temple," he added, pointing to a small, round building ahead of them, "and that other building is where the Vestal Virgins live. They keep the fire on the temple altar burning so that the goddess will protect our homes. Vesta is goddess of the hearth."

"Sometimes," said Marcus, when they were nearing the market place, "it seems as if all the impor-

tant men of Rome are in the Forum, marketing or carrying on their business. Father goes nearly every day to talk about the government with the other senators.”

“I once heard that the great Augustus said, ‘I have found Rome of brick, but I will leave it of marble,’ ” said Tiro, looking about at the beautiful buildings.

“Augustus has been building new buildings ever since I can remember,” declared Lucius, leading the way into the Forum. “That long building is the great business hall which Julius Caesar (jōōl’yūs sē’zār) started and Augustus finished. Father says that people used to sell meat and fish from small wooden booths on the place where that building now stands.”

“Across the way is the new senate house, where Father helps to make the laws of Rome,” said Marcus, pointing to the right.

“And what is that?” asked Tiro, looking up at a beautiful building on one of the hills above the market place.

“It is the palace of Augustus,” Lucius told him, “and in the temple of Apollo just beyond it Augustus has placed a wonderful library. I am sure you will find many Greek books there, Tiro.”

“I am glad of that,” replied the young Greek.

“Tiro, have you ever been in Athens, and are the buildings there like ours in Rome?” Lucius asked.



Here in a Roman library a young Roman is reading Homer's great Greek poems. His book is a roll of papyrus of the kind used since the early Egyptians invented pen and paper.

"Yes, I have lived in Athens. I studied there under the great teachers at the Academy when I was free," answered the slave sadly.

Marcus slipped a friendly hand into Tiro's. "You will like living with us," he said.

Tiro smiled for the first time since he had come to Rome, and went on, "Some of these temples and public buildings in the Roman Forum are built like those in Athens. The marble columns that hold up the roofs and the porches are like the ones used in

Greek buildings. But others here are built with the Roman arch which the Greeks do not use."

As they talked, Tiro and the boys left the Forum and walked up past a great building where the public records were kept, toward the top of Capitol Hill. There stood the great temple of the god Jupiter (jōō'pī-tēr).

"Do the Greeks worship Jupiter as the Romans do?" asked Marcus, looking up at the great marble columns of the temple above them.

"Yes, only we call him Zeus," answered Tiro. "Jupiter is the Roman name for our sky god whose anger brings the thunder. Many of the other Roman gods and goddesses are the same as those the Greeks worship. The Roman goddess Minerva (mī-nûr'vā) is the same goddess of wisdom that the Greeks know as Athena. The earth mother you call Ceres (sēr'rēz) is the same as the Greek goddess Demeter, who brings the warm days and makes the grain grow in the spring."

"May we sit here?" asked Lucius, choosing a shady place overlooking the Tiber (tī'bēr) River, "and eat the bread and cheese Mother gave us? I like to watch the ships come up the river."

"I have often seen Greek sailors and traders in the harbor, Tiro," said Marcus, as the three sat down where they could look far over the city.



The early Roman market place, or Forum, was just outside the city wall. There the Greeks came from their cities in Italy to trade with the Roman farmers. Soon the Romans began using coined money and scales for weighing, as the Greeks did, because that made trade easier.

“Greek traders have been sailing up the Tiber for a long time,” said the slave. “In early times they came from the Greek colonies in southern Italy to trade with the Roman farmers. Their ships brought goods from the Greek workshops and exchanged

them for the grain and olives the Roman farmers raised.

"Through this trade, the Romans soon learned to use coins as the Greeks did. The early Roman money was just a bar of copper with a picture of an ox carved on it, and money was not much used. The Greek merchants used small round coins of silver or copper. The Romans found that the use of coins made trading much easier, so after a time they began to make silver coins like the ones the Greek merchants used."

"After a while, the Romans built ships, too," added Lucius, "and now Rome has great fleets of trading vessels."

Marcus picked up a stick and wrote *Zeus* in the earth. "Father wants us to write and speak Greek as easily as we do Latin (lă'tin). Do you think we can do that, Tiro?" he asked.

"You have learned three Greek words this morning, Zeus and Athena and Demeter," answered Tiro, rising.

"But it will not all be as easy as that," said Lucius. "Father expects us to read *The Iliad* and *The Odyssey*, and to recite parts of them."

"I will help you," promised Tiro, smiling again as the boys scrambled to their feet and followed him down the hill.

## THINGS TO TELL

1. What was the Roman Forum?
2. Name five buildings that Tiro saw in Rome.
3. Tell four things that the Romans learned from the Greeks.
4. How did the Romans trade before they had money?
5. What other early people traded that way?
6. Have you ever traded by exchanging things?
7. Why is it easier to trade with money?
8. Ceres was the Roman goddess of the harvest. Can you give an English word that comes from her name?
9. Why did not Marcus and Lucius study the English language?
10. What new thing mentioned in this chapter did the Romans put into the world's treasure chest.

## THINGS TO DO

1. Draw a picture of a Roman ship. If you have *The Story of the Ship* by Gordon Grant in your library, you can find a good picture of a Roman ship on page 7.
2. Begin now to make a collection of pictures of Roman buildings, Roman gods and goddesses, and other Roman objects. Paste these in your notebook. Have the exact name under each picture, and write a few sentences telling about each one.
3. Imagine that you are Tiro and are keeping a diary. Write an account of your walk in Rome.

## CHAPTER XL

### A Roman Home

The boys and Tiro walked home from the Forum through narrow streets where there were no trees, no green grass, and no flowers. The straight walls of the houses and shops came close to the sidewalks. The sidewalks were higher than the street, and at the crossings there were stepping stones. Although the streets were narrow, they were not crowded because the laws of Rome forbade heavy carts and wagons to use them during the day. Loads of farm products and of building stone were brought into the city at night.

When the three reached home, they entered through a small passage which was guarded by a slave and a dog. The doorkeeper was a common slave, not an educated man as Tiro was. He was always at the door to admit the friends of the family, and to keep unwelcome strangers away.

"We must show Tiro the house," said Lucius, leading the way into the hall where his father received men who came to see him on business or to talk about the government of Rome.

The Greek slave followed the boys through this hall into another room which he saw was much like

the outdoor living room of a wealthy home in Athens, although it was more richly furnished. In the center was an open court surrounded on four sides by a covered porch with columns of marble supporting the roof. Pictures were painted on the walls and colored curtains closed the entrances to store rooms and sleeping rooms. There were small tables and comfortable arm chairs and couches on the porch, as well as a number of beautiful statues and vases.

Tiro touched a small bronze statue of an athlete throwing a discus (dīs'kūs). "This," he said, "is a very fine copy of a famous statue carved long ago by a Greek."

"It cost a great deal," Lucius informed him. "Father bought it in Alexandria."

"We play here," said Marcus, jumping off the porch onto the green grass of the open court, where a younger brother was feeding crumbs to a pet magpie that had been let out of its cage.

"Look, Tiro," Lucius called pointing to two water-jars which worked like an hour glass. "We have a water clock. A slave boy calls out the hour."

"Let us go into the dining room," said Marcus, leading the way. "Father is going to have guests at dinner tonight and the couches and tables are already in place. Father will have this couch and Mother will be there," he added, pointing out the

MARY ALICE  
STODDARD -

In Roman times it was polite to eat with one's fingers and to lie down while eating, as you see. This dining room looks out into the court, from which the slave is entering with more food from the kitchen. Notice the hanging oil lamp.

places. "Each couch has room for three people."

"Mother isn't going to the party tonight," said Lucius. "Tonight Father is entertaining only men."

"Look into the kitchen, Tiro," said Marcus peeping through another doorway. "We won't go in," he whispered, "because the head cook is cross on days that Father has a dinner party."

Tiro looked into the kitchen. Several charcoal fires were burning, and at each fire a slave was busy with copper pots, pans, and spoons.

"I think it is the roast that smells so good," explained Lucius. "I heard father tell the cook that he had bought a roast."

"Tiro," said Marcus, "Father can eat very hot food without burning his fingers. I wish that I could."

"Some day your fingers won't mind hot food," answered Tiro.

"Father will use the best silver cups tonight, and a slave will carve the roast while the flute makes music," said Lucius, turning away from the kitchen doorway.

"They will light the oil lamps after the sun has set," Marcus added, pointing to bronze lamps that swung from the ceiling of the dining room.

"Our house is warm in the cold weather, Tiro," said Lucius, "because in the basement there is a place for a fire, and the hot air from the fire passes under the floors."

"You have a beautiful home, and everyone in it has work to do," said Tiro, looking toward a corner of the porch where the boys' mother, Cornelia (kôr-nêl'yà), sat. She was busily spinning with the slave girls. Near her sat her daughter weaving.

"Mother spins for hours each day. She is getting ready for Julia's (jōol'yà) wedding," said Lucius. "Julia is our sister," he explained, "and Mother wants her to have plenty of linen when she is married."

"Oh, Tiro!" exclaimed Marcus. "We are going to have a fine time at the wedding. There will not be any lessons on that day."

"Probably not," answered Tiro, smiling. "But that means that we must have as many lessons as we can before the wedding."

### THINGS TO TELL

1. Give three differences between the traffic of your own city and that of early Rome.
2. Tell three ways in which a Roman home was like a Greek home.
3. Tell three differences between your home and the Roman boys' home.

### THINGS THE ROMANS PASSED ON TO US

1. Make a list of ten things in your home, and underline those that a Roman home had.
2. The Romans used the Latin language. Their word for street was *via*. Look that word up in the dictionary, and write an English sentence using it.
3. Look up the word *discus* in the dictionary and tell the class how we use the discus today.

## CHAPTER XLI

### A Roman Wedding

It was the evening before Julia's wedding day, three weeks after Tiro had come to live in Rome.

"Lucius," said Marcus, "Julia gathered her playthings together tonight and gave them all to the household gods. Mother said she must give them even the gold locket that she has worn since she was a baby."

"Of course," answered Lucius, "she is leaving home and the special gods of our house. She must make a farewell gift to them. After she is married, her husband's gods will protect her. Mother prays to the same gods that Father does now; but before they were married she worshipped the household gods in Grandfather's home. Come on, Marcus," he added. "We must go to bed now. If we do not go to sleep soon, we shall not be able to enjoy the wedding feast tomorrow."

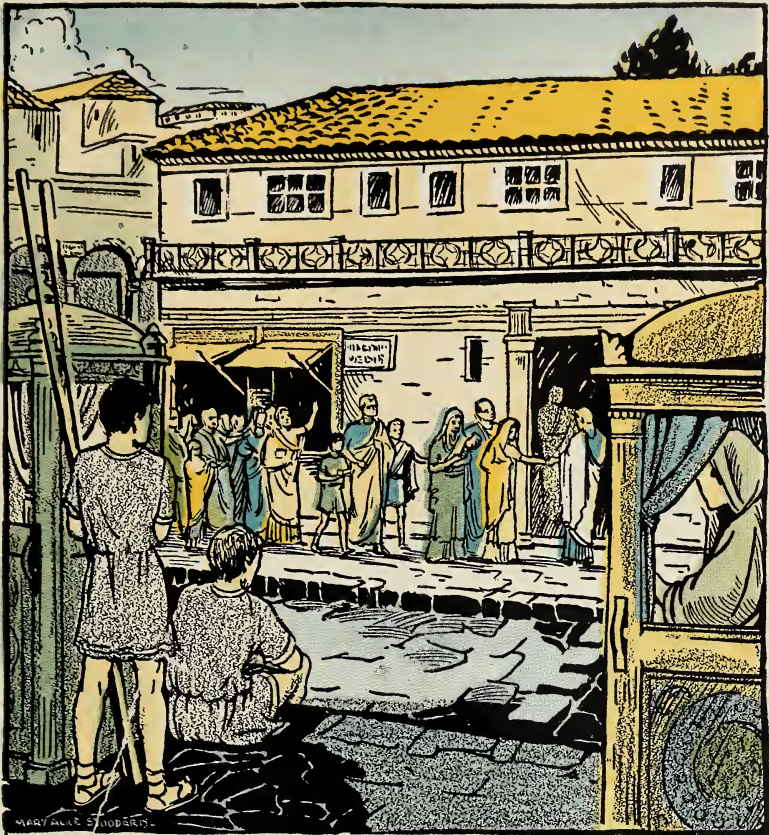
When the wedding day came, Marcus and Lucius were very much excited. Their home had never been so filled with important people. Outside, the street was lined with litters. The guests came in fine robes and rich jewelry. Many of the men were senators,

as the boys could tell by the broad purple stripe on their togas.

Julia, in her wedding clothes, looked like a stranger to her brothers. She wore a long, loose, yellow garment and over this a loose cloak such as all the Roman women wore. Her dark hair, which curled of itself, was parted and richly braided with ribbons and pearls. She wore many jewels—rings, bracelets, and necklaces. These were a part of the gifts that her father gave to her husband according to the Roman custom. On her head was a veil made of red silk brought all the way from China. It was the first piece of silk Julia had ever owned. Many times before her wedding day she had opened her chest to feel its soft folds and to look at its bright color. Now, with the veil held in place by a wreath of flowers, she seemed to her brothers to be more beautiful than they had thought she was.

After the wedding, everyone drank wine and enjoyed the wedding feast. Marcus and Lucius liked the duck and the wedding cake. When the feast was over, Tiro and the boys joined the guests who went with the bride and groom to the bridegroom's home. Marcus and Lucius liked the noisy crowd. The guests laughed and shouted and sang.

As soon as they had arrived at the bridegroom's home, Julia tied strings of wool around the posts



If a Roman bride married a rich husband, her new home might have a plain front with shops in one corner, but it would be fine inside. Here is a bride with her wedding procession. Across the street, slaves wait with chairs to carry their owners home.

outside of her husband's door. She also rubbed oil on the door.

"What is Julia doing?" asked Marcus. "Why doesn't she go inside?"

"Julia wants to have plenty of food to eat and plenty of clothing to wear in the years to come. If she puts oil on the door and wool on the door posts, she will always have plenty in her home," explained Lucius.

"Did Mother do that when she married Father?" asked Marcus.

"Of course," answered Lucius. "And she was carried across the threshold, too, as the bridegroom is now carrying Julia. There! They have gone inside, so we may as well go home."

"When we were walking over," said Marcus, "Julia threw a coin into the street. Why did she do that, Lucius?"

"Don't you know that?" asked his brother. "Julia must have the protection of the gods of the highway, and so she gives them a gift. She gives a coin to the household gods of her new home, because she wants their protection, too. She gives her husband a coin, also, as a sign of the wealth which she has brought him. Father gave Julia something besides her jewels, didn't he Tiro?" asked Lucius, turning from Marcus to get information for himself.

"Yes, your father is a wealthy man. He gave Julia's husband land and money, as well," said Tiro.

"Do you suppose my wife will bring me as much as Father gave to Julia's husband?" asked Marcus.

“Your father will take care of that,” answered Tiro. “He will make the arrangement with the father of your bride, and he will not consent to your marriage unless your bride brings you enough wealth.”

### THINGS TO TELL

1. Tell about five Roman wedding customs.
2. Tell about five wedding customs of today.

### THINGS TO DO

1. Pretend that you were a guest at Julia's wedding. Tell your class all about what you saw and the good time that you had. You can find out more about what the Romans ate and how they lived in *The Child's Story of the Human Race* by Ramon Coffman, pages 155 to 164, if you can get that book at your library.

2. The Latin word for house or home is *domus*. The English word *domestic* comes from it. Look up the meaning of domestic in the dictionary. Write a sentence using the word in your notebook.

3. Boys and men in Roman times wore a *tunic* and a *toga*. Draw a Roman costume to show how these garments were worn.

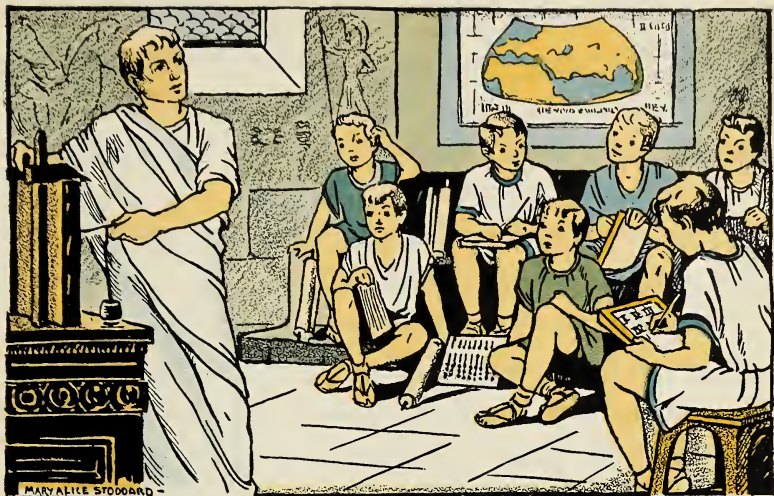
## CHAPTER XLII

### A Roman School

Tiro was a good teacher. Marcus and Lucius rapidly learned to read and write in Greek, as well as in Latin, and to do simple problems in arithmetic. This caused several of the friends of Senator Tuscus to ask him to allow Tiro to teach their boys, also. For this they agreed to pay a certain amount of money, which Tiro's master could have kept himself. Instead, he said to Tiro, "You may have all the money for your work. Save it. It may help you to buy your freedom; or, as I intend to give you your freedom when my sons no longer need you, you may some day use it to start a business or a school of your own."

"Thank you, sir," replied Tiro, "you are very kind."

"You are a good teacher and companion to my sons," said the Senator, "but I think that it will be better for them to go to school with other boys. I have rented a room a short distance from my home. It was once used as a schoolroom. On one side, the walls are painted with pictures of Alexander's conquests. On the other side, there is a map of the



No wonder these Roman school boys puzzled over the problems their Greek teacher had them copy on their wax tablets. It was hard to do arithmetic with Roman numbers, even with the help of pebbles or of beads strung on a reckoning board like that on the floor.

Roman Empire. I have also ordered two young slaves to help you in the schoolroom and to carry your books and those of my sons."

"Thank you, sir," said Tiro again.

Early the next morning, before it was light, Tiro called Marcus and Lucius. "Come," he said. "This is the day that the new school opens."

A slave helped the boys to dress. Then the barber trimmed their hair.

"Your hair curls naturally," said the barber to Lucius. "It does not need curling with a hot iron."

"I would never have my hair curled if it were straight," replied Lucius. "It takes too much time."

"Mother's slave girl spends hours curling Mother's hair, but it looks very pretty when the slave has finished," said Marcus.

"You must hurry," called Tiro, "or you will not have time for your breakfast."

The boys ate their breakfast of bread with raisins and olives from their father's farm in the country. Then they started off for school with Tiro, followed by slaves carrying book rolls and writing tablets.

"How long will you keep on teaching us, Tiro?" asked Lucius.

"Until you are ready for the school which will prepare you for the college at Athens," replied Tiro.

"I know," said Lucius, "that is the kind of school that our cousin Caius (kā'yūs) attends. Caius spends much time learning to give orations. Yesterday, he practiced the oration that he is to give today. It is about Horatius (hō-rā'shī-ūs) who kept the enemy from crossing the bridge, and so saved early Rome. Caius made me feel as though I were a soldier with the safety of the city depending on me. When I praised him, he said that I ought to hear his teacher give the same speech."

"Tiro, why does Caius spend so much time studying orations?" asked Marcus.

"Because," answered Tiro, "it is necessary for a citizen to be able to make a good speech if he is to help in the government. The greatest statesman of Athens," he continued, "was an orator. Through his speeches he got men to carry out his wishes. Every Roman hopes to be a senator, as your father is, or to hold some other public office, and he must be able to make speeches in public."

"Or he may have to defend himself before a law court," interrupted Lucius.

"Yes," replied Tiro, "it is well to be able to speak in court; but here we are at the school."

"Look, Tiro!" exclaimed Marcus, "some of the boys are already here. There are the servants who brought them. What will the slaves do while the boys are in school?"

"They will sit in the outside room," replied Tiro, "unless they are needed to help their young masters with their lessons or to smooth the waxed tablets."

"Shall we go home for lunch?" asked Lucius.

"Not today," answered Tiro. "Today, the slave boys will buy some sausages and bread from a peddler in the street."

Hours later, when it was nearly sunset, Marcus and Lucius walked home, followed by the two slave boys who carried their book rolls and waxed tablets. They found their father in the living room.

"What did you do today?" he asked.

"I wrote Greek sentences, and I did not make any mistakes," answered Marcus.

"I recited some of the laws that are on the bronze tablets in the Forum and a long passage from *The Iliad*," said Lucius, "and we both did arithmetic."

"Did Tiro enjoy the day?" asked their father.

"I don't know, sir," answered Lucius. "I think he did. The boys all thought that he knew a great deal; but he did not smile as he does when he teaches us at home."

"I am not surprised at that," replied his father. "Tiro knows that it is easier to keep a schoolroom in order, if the master is not too merry."

### THINGS TO TELL

1. What did Roman boys have for breakfast?
2. Name some things you have for breakfast.
3. Tell three things that the boys did in the school.
4. Tell three things you do in school.
5. The Latin word for slave is *servus*. Give an English word that comes from the Latin one.

### ENJOYING THE STORIES THE ROMANS READ

1. Ask your teacher to read to you the poem "Horatius at the Bridge" by Macaulay.

2. Get the stories from Homer from your school or public library. Read one story, and tell it to your classmates.



Here Virgil reads his famous Latin poem, *The Aeneid*, to his friend, the Emperor Augustus.

## CHAPTER XLIII

### The Story of *The Aeneid*

“Tiro, do you know any long story poems about Roman heroes like Homer’s stories of the Greeks in *The Iliad* and *The Odyssey*?” asked Lucius one day on the way home from school.

“Yes,” answered Tiro, “the Roman poet, Virgil (vŭr’jĭl), who died not long ago, wrote such a poem. It is called *The Aeneid* (ē-nē’ĭd). Virgil wrote it in honor of Augustus, whom he greatly loved as a friend and admired as a ruler.”

"What is Virgil's poem about?" asked Marcus.

"It is about Aeneas (ē-nē'ās) of Troy," answered Tiro, "to whom Augustus is said to be related."

"It is said that Aeneas came to Italy and was one of the early Latin kings. Is that the story of Virgil's poem?" asked Lucius.

"Yes, you have heard the story before, but I will tell it to you again," promised Tiro.

That evening, as he sat with the boys in the open court, Tiro told the story of Aeneas.

"You have read in *The Odyssey*," he began, "that the Greeks set fire to Troy, and the Trojans fled from the burning city to escape capture. Among the heroes of Troy who escaped was the brave Aeneas. With him were his old father and his little son. These three, the old man, the strong soldier, and the little boy, left the city with a group of men who chose Aeneas to be their captain. Aeneas and his companions built themselves some small ships and sailed away, hoping that the gods would guide them to a place where they could start a new kingdom.

"The goddess Juno (jōō'nō) did not like the Trojans, but Neptune, the god of the sea, was their friend and often helped them. One day while the sea god was asleep, Juno attempted to wreck their ships. Since she could not rule the sea, she went

to the god of the winds and asked him to let the winds loose on the sea to make a big wind storm. He let the winds out of the cave where they lived, and they blew and blew. The water rolled up in big waves, and tossed the ships about until Aeneas thought all of his fleet was lost.

“The wind storm made so much noise that Neptune woke up and came out of his castle. When he saw the small ships tossing far apart on the high waves, the sea god scolded the winds and sent them back to their cave. Then he made the water calm, and Aeneas was able to steer into the nearest harbor. One by one, the other ships came in until the whole fleet was there. Not a vessel had been lost, and Aeneas and his men gave thanks to the god Neptune for calming the waters and saving their ships.

“The Trojans found that they had sailed into the harbor of Carthage (kâr'thāj), then a rich Phoenician colony in northern Africa. Carthage was ruled by a beautiful queen who made Aeneas and his men very welcome in her city. They stayed there for a long time, and Aeneas began to think that this was the place for his kingdom. But one day he received a message from Jupiter, the king of the gods. The new kingdom was not to be in Carthage. Aeneas and his followers said good-bye to the queen who had been so kind to them, and sailed away.

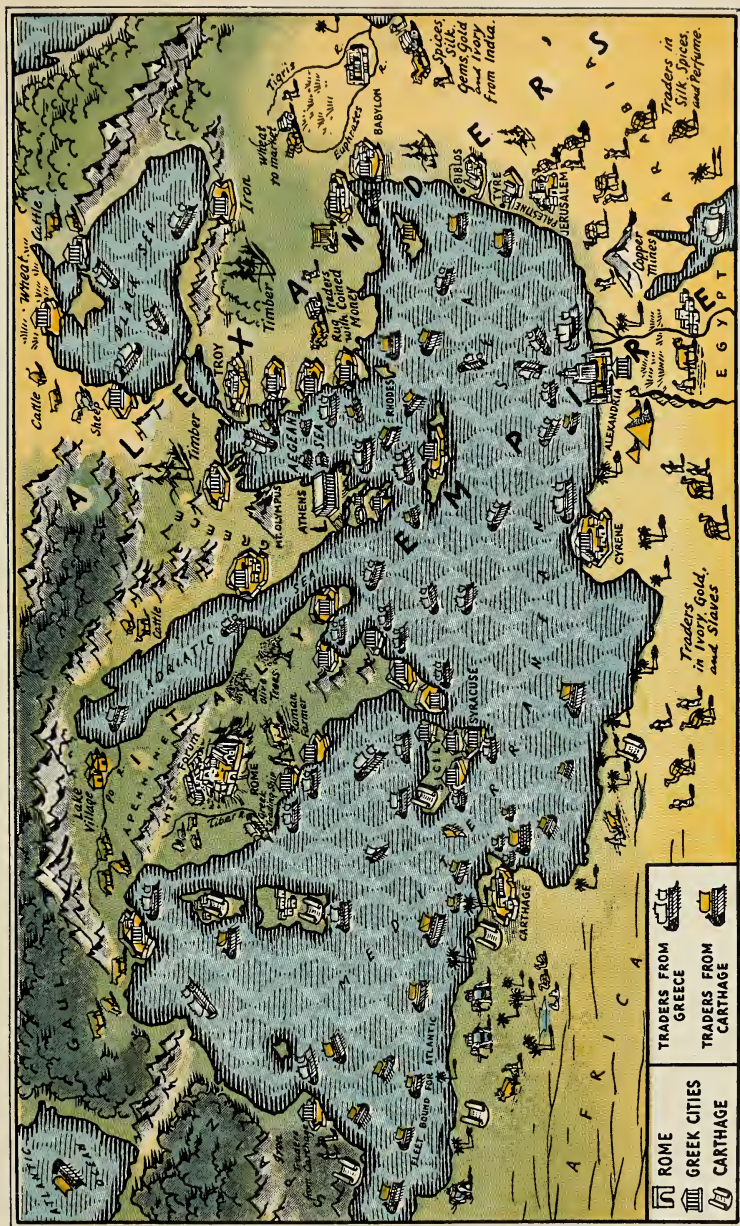
“For many days, the homeless Trojans wandered across the sea. At last the gods guided them to the land where Aeneas was to make his new kingdom. This land was Italy.

“There was a king in Italy who had been told by the gods that his daughter would marry a great warrior coming from a country far away. When Aeneas told how he had been driven from Troy and how he had sailed the seas for many months, the king thought that surely this was the hero of whom the gods had spoken. But his wife, the queen, did not want her daughter to marry a stranger. Besides, the princess had been promised to a young ruler who lived in Italy. Soon he became an enemy of Aeneas, and war broke out. In this war many brave men were killed, among them the young ruler who wished to marry the king’s daughter. Then the princess married Aeneas.

“And so it came about that one of the heroes of Troy married a Latin princess, and built and ruled a new city in Italy.”

“But his city was not Rome,” declared Lucius.

“No,” agreed Tiro. “In the long history of Rome which he is now writing, Livy (lĭv’ĭ) tells us that the city of Rome was built much later. Many Romans believe that it was built by Romulus (rŏm’ŭ-lŭs), who was descended from Aeneas.”



Rome was only a farmer's city in early Italy in the great days of Alexander's Empire.

"Father knows Livy," said Lucius. "He often comes to our home."

"Yes, I have heard him read from his history," replied Tiro, "and I have heard him say that Virgil's poem will bring honor and glory to Augustus as long as men read it."

### THINGS TO TELL

1. Who was Augustus? Virgil? Livy? Neptune?
2. What was the name of Virgil's poem, and what was it about?
3. How did the early Romans think storms at sea were caused?
4. Where did the poem say Aeneas made his new kingdom?
5. What gift did Virgil put into the world's treasure chest?

### THINGS TO DO

1. Look at the map on page 289 and find the city from which the poem says Aeneas fled, the city where he visited for some time, and the country where he built his new kingdom.
2. Virgil's poem was written in praise of the Roman emperor Augustus. Write the name of our first American president, and write two reasons why we might praise him.
3. The Latin word for poet is *poeta*. Give two English words that come from this Latin one. You can find them in the dictionary.

## CHAPTER XLIV

### How the Romans Thought Rome Began

“O, Tiro,” called Lucius, as the slave entered the court where the two young Romans were lying in the sun. “Come tell us a story!”

“I might tell you the story of Romulus and Remus (rē’mūs),” said Tiro, coming to sit in the warm sunshine. “Just today I read it in Livy’s new history of Rome.”

“Yes, and tell us whether it is a true story,” said Lucius. “Some people say that Romulus did not build Rome.”

“Many Romans believe that the story is true,” replied Tiro, “and Livy tells it for that reason. His history begins by telling how <sup>Aeneas</sup> Aeneas came to live in Italy. The story of Romulus and Remus is part of the history of the family of Aeneas.

“Romulus and Remus were the twin grandsons of a king who ruled the land left by Aeneas. This land was taken away from the rightful king by his wicked brother, who ordered a servant to throw the twin boys into the Tiber River. The children were young and helpless, and the servant could not bear to be so cruel. Instead of throwing the babies into



The early Romans had one-room homes with a hole in the roof to let the smoke out. Here a Roman mother sits spinning by the fire while the father tells the story of Romulus.

the river, he left them on the bank, hoping that someone would find and care for them. Then he hurried away and said that he had obeyed the command to drown the little princes.

"A mother wolf found the twins lying on the bank and carried them off to her den. There she took care of them just as she did her own babies."

"I have seen the statue of the wolf and the two little boys," broke in Lucius. "It is said that the Romans have always been strong in war because Romulus and Remus were the sons of the god of war and were fed by a fierce mother wolf."

"But Romulus and Remus did not grow up in the wolf's den," said Marcus, for this was an old story to him, as it was to other Roman boys.

"No," agreed Tiro. "One day a shepherd found the two boys and took them to his home. He and his wife cared for the children until they grew up. When they were young men, the shepherd told them that they were not his children but the grandsons of the rightful king.

"When Romulus and Remus heard that their wicked uncle had no right to rule, they made up their minds to fight against him. With the help of their shepherd friends, they won back the land for their grandfather.

"Then the two young princes decided that they would start a city on the hills where Rome is.

"While Romulus was building a wall to protect their city, the two brothers quarreled. Remus made fun of the wall. He jumped over it to show that it was too low, saying, 'Your enemies will enter the city as easily as I do.'

"Romulus was so angry at this that he struck his brother, saying, 'When my enemies enter the city, I shall receive them thus.' Remus fell to the ground dead, leaving Romulus to build the new city alone.

"Romulus finished the building of the wall, and called the city Rome from his own name. Many

people came to live there, and Romulus ruled for many years as the first king of the city of Rome."

"If the story of Romulus and Remus is not true, how do you think the city of Rome began, Tiro?" asked Lucius.

"The earliest people probably settled on the hills of Rome because they felt safer there than on the plain," said Tiro. "People who live on a hill can protect themselves from enemies. Then, too, Rome is far enough up the Tiber River so that pirates would not attack the little town, but close enough to the sea so that traders would sail up the river to sell their goods in the Forum."

"Does Livy say that the story of Romulus is true?" asked Marcus.

"No," answered Tiro. "He has put it into his history, but he says that some say it is only a story."

### THINGS TO TELL

1. Why did Livy put the story of Romulus and Remus into his history?

2. Why did the Romans say they were strong in war?

3. Why was it necessary to build a wall around a city in Roman times?

4. Why do we not build walls around our cities now?

5. How did Rome probably begin?

## THINGS TO DRAW AND TO FIND

1. Find the Tiber River on the map of Italy.
2. Find Rome on the map of Italy, and show how far it is from the sea.
3. Draw a picture of a walled city on a hill.
4. Rome was called the city of seven hills. In *The Story of the Roman People* by Eva M. Tappan, just before the numbered pages, there is a map of the city. Try to get the book at the library, and find the Tiber River, the Forum, and the Capitoline and Palatine Hills on the map.

## THINGS TO DO FOR UNIT TEN

1. The Romans spoke and wrote the Latin language from which many of our English words have come. Start in your notebook a list of English words that you know have come from the Latin language. Put after each word the Latin word from which it came.
2. Make a map of the Roman Empire in the time of Augustus, showing Rome, the Tiber River, Italy, and the countries ruled by Romans. You have read about these countries in earlier units. Keep the map in your notebook so that you can add more to it later. Look at the map on page 313 before you begin.
3. Remember to arrange in your notebook the pictures you have collected for this unit. Try to find at least one of a building using the Roman arch.

4. Read any of the following stories that you may find in the library or that you or your friends may have at home:

Baldwin, James, *Fifty Famous Stories Retold* (American Book Co.), pp. 91-94. The story of "Horatius at the Bridge."

Coffman, Ramon, *The Child's Story of the Human Race* (Dodd, Mead & Co.), pp. 155-164, telling about Roman customs.

Scales, Laura W., *Boys of the Ages, Their Dreams and Their Crafts* (Ginn and Co.), pp. 42-64, the story of a Roman boy.

### A SHORT STORY OF UNIT TEN

Write on a page of your notebook the following story of the unit, filling in the blank spaces with the needed words. Do not write in *this* book.

————— IN THE GREAT DAYS OF —————

By the time of the Emperor —————, the Romans had learned much from the —————. In the early days of Rome ————— ships had sailed up the ————— River, bringing Greek goods and carrying away the ————— and ————— raised by the ————— farmers. From the ————— traders, the Romans learned many new things. For instance, they soon found it easier to use —————, as the ————— did, than the early Roman money which was just a ————— of —————.

In the great days of —————, Roman public

buildings had marble \_\_\_\_\_ to hold up the \_\_\_\_\_, like those the \_\_\_\_\_ used, as well as the \_\_\_\_\_ which had been used in early Rome. Two such buildings in the market place of Rome were the \_\_\_\_\_ hall and the \_\_\_\_\_ house. Roman homes, too, were often made like \_\_\_\_\_ ones, with an \_\_\_\_\_ living room having an \_\_\_\_\_ in the center and a \_\_\_\_\_ on four sides.

Roman boys studied both the \_\_\_\_\_ and the \_\_\_\_\_ language, and often \_\_\_\_\_ slaves were their teachers. They worshipped many of the same \_\_\_\_\_ and told stories about the same heroes as the \_\_\_\_\_. The Aeneid, a poem written in \_\_\_\_\_ by the Roman poet \_\_\_\_\_ in honor of the Emperor \_\_\_\_\_, tells how the hero \_\_\_\_\_ left \_\_\_\_\_ when the city was burned and built a kingdom in \_\_\_\_\_. Many Romans believed that the early kings of \_\_\_\_\_ were related to this hero, and \_\_\_\_\_ told the story in his great history of Rome.

But the Roman schools taught one thing that was the work of Romans. That was the Roman \_\_\_\_\_ which were written on bronze tablets in the \_\_\_\_\_ of Rome.



The Roman judges and juries in the long business hall in the Forum at Rome found themselves deciding the meaning of Roman law for many people throughout a great Empire.

## UNIT ELEVEN

### How the Romans Learned to Govern a Great Empire

At first Rome was a kingdom, but the kings were driven out of the city because they were cruel. Then Rome became a Republic, where the common people gained more rights than they had in most countries of that time. The Roman citizens made fine laws and governed well for many years, but they fought many long wars which gave them control over distant lands. Then the Republic no longer worked well, and the great Roman leader, Julius Caesar (jōol'yūs sē'zār) founded the Roman Empire.

Here are five stories that tell how the Romans slowly learned to rule well enough to govern a great empire:

How a Roman Citizen Served His Republic

How Roman Law Protected the Rights of the People

How the Romans Came to Govern Many Lands

How Two Romans Gave Their Lives for Good Government

How Julius Caesar Ruled the Roman Empire

## CHAPTER XLV

### How a Roman Citizen Served His Republic

"What are you doing, Marcus?" called Lucius to his brother, who was marching up and down in the corner of the court.

"I am Cincinnatus (sĭn-sĭn-nā'tŭs) plowing my fields," returned Marcus, coming to a stop.

"So you have saved the Republic and returned to your farm like a true Roman," said Tiro, looking up from his reading with a smile.

"Why did Rome become a republic, Tiro?" Lucius asked.

"The last king of Rome was so cruel that some of the nobles led the people against him and drove him out of the city," explained Tiro. "Then they set up a republic with two consuls (kŏn'sŭls) elected from the nobles by the people. The consuls ruled the city, and the Senate made the laws."

"Does Livy tell in the history he is writing how Cincinnatus saved Rome?" asked Marcus.

"Indeed, he does," answered Tiro. "Cincinnatus was one of the group of nobles who ruled early Rome. He was a consul several times."



The early Roman citizen was an honest farmer who served the government well when it needed him. Even senators and consuls lived in one-room houses and plowed their own fields. Here Cincinnatus is being asked to leave his plow to rule Rome in time of danger.

“Cincinnatus was a true citizen, wasn’t he, Tiro?” asked Marcus, who wanted to hear the story of how Cincinnatus saved Rome.

“Yes,” answered Tiro, rolling up his book and laying it aside. “Cincinnatus lived in the days before Rome controlled all of Italy, when the Romans often fought with their neighbors. At one time, when Rome was at peace, some men from a near-by

tribe attacked the Roman farmers and carried off their cattle and their crops.

“The Roman Senate sent messengers to the chief of the tribe whose men had attacked the people of Rome. The messengers complained because the peace had been broken. The chief told them to recite the complaint of the Roman Senate to the oak tree that shaded his camp. He was too busy to listen to them.

“The Roman messengers were angry. They said, ‘Let the oak tree and the gods hear that you have broken the peace! Let them hear us and help the army we will send against you!’ Then they returned home, and the Senate declared war.

“The Romans did not lose any battles, but in the night the enemy surrounded their camp and built earth works around it. In this way they shut the Roman army up in the camp where there was little grass for the horses and very little food for the men to eat. Their enemies thought, ‘We have only to wait and keep careful guard. As soon as the Romans have eaten the food the soldiers have brought with them, they will have to surrender or starve.’

“Fortunately, a few Romans escaped and galloped back to tell the Senate that the Roman army was surrounded. When the nation was in danger, the Senate sometimes chose to have a dictator take complete power for a time.

"The senators now said, 'We need a dictator! Cincinnatus is the one Roman who can free the army and save Rome.'

"They sent at once for the stern old noble, Cincinnatus. He lived with his wife on a small farm outside the walls of Rome. The messengers from the Senate found him plowing a field.

" 'Put on your toga,' they said, 'to hear the command of the Senate.'

"After Cincinnatus had put on his toga, the messengers said, 'You are now dictator of the state. The enemy has trapped our army. You must save Rome.'

"So Cincinnatus left his plowing at once and went to the city. He knew he had to act quickly. In one day he gathered a new army made up of every man in Rome who could fight. He led them to the place where the main Roman army was shut up in its camp. In the night, Cincinnatus placed his men so that they completely surrounded the enemy, who awoke in the early morning hours to find that they were between two Roman armies. They were soon conquered.

"Cincinnatus ordered the conquered soldiers to pass under a yoke made of three Roman spears, as a sign that they were under the power of Rome. One by one the conquered neighbors of Rome passed under the yoke. Then Cincinnatus and all the Roman

soldiers returned to Rome with many prisoners.”

“And Cincinnatus went back to his farm and finished his plowing,” added Marcus.

“Yes,” answered Tiro, “he had held the highest office that Rome could offer any man, but he kept his power only long enough to save Rome.”

### THINGS TO TELL

1. How did most of the Romans in Cincinnatus' time make their living?

2. What is a dictator? Can you name any country that is ruled by a dictator today?

3. Is the example of an unselfish citizen like Cincinnatus a good thing to put into the world's treasure chest? Explain your answer.

### REPUBLICS THEN AND NOW

1. Write a paragraph telling what kind of a citizen you would like to be when you are older and what sort of service you would like to give to your city or your country.

2. The Latin word *senatus* has given us our English word *senate*. Find out from the dictionary the meaning of our word senate.

3. The Roman republic of long ago was a city-state. Explain how a great difference between a republic then and a republic now is shown by the name of the United States.

## CHAPTER XLVI

### How Roman Law Protected the Rights of the People

"Why must we learn the laws on the bronze tablets in the Forum, Tiro?" asked Marcus of his Greek teacher one day after school. "It seems as if I can never learn them."

"Every citizen should know the laws of Rome," answered Tiro. "Perhaps if I explain how the laws came to be written on the tablets in the market place, you will understand why you ought to learn them."

Marcus sat down between Tiro and Lucius on the wide edge of the pool in the center of the court. Both boys liked Tiro's stories about the history of Rome and were glad of the chance to hear one.

"In the early days of the Roman Republic," began Tiro, "all the officers in the army and in the government were nobles."

"Like Cincinnatus?" asked Marcus.

"Yes," agreed Tiro. "Cincinnatus and most of the other nobles felt that the common people did not know enough to rule Rome, and so they kept the government in their own hands. The people helped elect consuls, but they could not be consuls, senators

or judges. Only the nobles could hold office, and so the nobles ruled Rome.

“The Roman laws were not written in those days, and since the judges were always nobles, the common people were often unfairly treated in the courts. Many times the nobles treated the poorer people like slaves. Sometimes the nobles charged high interest on money that the poor borrowed. Sometimes they took a poor man’s land away from him because a noble wanted it. They would not let the common people feed their sheep and cattle on the public lands, but kept it for their own flocks and herds. Yet the common people had to leave their farms to fight in the wars which won those lands, and they paid heavy taxes to the government.

“The common people thought that they ought to be given more rights as citizens because they were the soldiers in the army and because they paid taxes. Once when they were more unhappy than usual, they refused to obey the consul of Rome who commanded the army. Instead, they went to a hill outside of the walls of Rome and declared that they would build a city of their own. In this new city, the common people would be allowed to hold city offices and to be members of the law-making assembly.

“For several reasons the nobles did not like this at all. In the first place, there were more common

people than there were nobles, and the new city would be larger than Rome. Then, too, the common people did much of the hard labor in the nobles' fields. And who would fill the ranks of the army of Rome if the common people were gone?

"The Senate, as you know, was made up entirely of nobles. It met and appointed a committee to ask the common citizens to come back. The nobles promised to pass a law allowing the common people to elect two officers, called *tribunes* (trib'ūns), to protect them. The tribunes could forbid the act of any officer in Rome who wronged the common people."

"So that is the reason that Rome has tribunes!" exclaimed Lucius.

"That was the beginning of office holding by the people," answered Tiro. "Later, all the offices in the Roman government were open to the common people. The Roman people were good rulers, too, for they made just laws and protected all citizens.

"But, so long as the laws were not written, the common people were not fairly treated in the courts. That is why they demanded that the laws should be written and set up in the market place so that every citizen might know the laws of Rome. Then both noble and common man would be judged by the same laws. So you see, Marcus, why, today, the laws are written on the bronze tablets in the Forum."



The Roman Senate met in the Senate House in the Forum of Rome. In it sat the great Roman lawmakers who learned to rule an empire. Here the consul, who was president of the Senate, reads a new law. At the table sits a tribune.

“Father says that Augustus rules better than the Roman people can,” said Lucius. “Did the Roman people rule better in early Rome?”

“Rome was much smaller then,” replied Tiro. “Their rule was good for their time, but Rome came to have more and more land outside the city. Because the Romans were successful in so many wars, they now rule distant lands all about the Mediterranean Sea. I think the rule of Augustus is good for Rome now, but he needs the help of useful citizens like your father in his big task.”

"I will study those laws until I know them as well as Father does," said Marcus.

"And so will I," said Lucius.

### THINGS TO TELL

1. Why did the common people leave Rome?
2. When the common people left Rome what did they intend to do?
3. Why did they return to Rome?
4. What kind of rulers were the Roman people?
5. Is the United States ruled by the people? Have we ever been ruled by a dictator?
6. What kind of citizens must we have if they are to rule well?
7. Why should laws be written?

### THINGS TO DO

1. Pretend that you are one of the common people in early Rome and write a short speech giving the reasons why you left Rome.
2. Divide your class into nobles and common people. Have a leader for each group. Let the leader of the common people give the reasons why his group left Rome. Let the leader of the nobles tell what his group is willing to do in order to have the common people return to Rome.
3. The Latin word *legis* is the root of several English words. See if you can find in the dictionary two words made from this Latin one and having something to do with law.

## CHAPTER XLVII

### How the Romans Came to Govern Many Lands

"Rome rules most of the land on the Mediterranean Sea," said Lucius, who stood with Marcus looking at the great map on the wall of the schoolroom.

"Here is where Carthage used to be," said Marcus, placing a finger on the spot in northern Africa where the great city had once stood.

"What lands belong to Rome because she conquered Carthage?" asked Tiro, joining them.

"Carthage once ruled this part of Africa, Spain, and these islands," said Lucius, pointing to Sicily and to two large islands west of Italy.

"If I couldn't be a Roman," declared Marcus, "I think I should like to have been Hannibal (hăn'-nĩ-băl) of Carthage."

Tiro smiled, "I am glad that you admire the great leader of Carthage," he told the boy. "Livy says that even the Roman general who conquered Hannibal admired him."

"Why did Carthage and Rome start fighting, Tiro?" asked Marcus.

"We must save that story until we reach home," answered Tiro. "This evening, I shall tell you how the wars with Carthage led Rome to conquer other lands around the Mediterranean Sea."

After dinner the boys found their teacher in the court with the dog beside him. "Why did Rome and



Phoenician traders from Carthage traded for tin in Britain.

"Carthage go to war?" asked Marcus, who was always ready for a story.

"Have you forgotten that it was the trading Phoenicians who built Carthage?" asked Tiro.

"No," answered Marcus, "I know the people of Carthage were Phoenicians."

“By the time that Rome began to have a rich trade, Carthage was a large city,” said Tiro. “It had a fine harbor and many ships. Its merchants shipped slaves, ivory, metals, jewels, and cloth to all the lands bordering on the Mediterranean Sea. Its ships even sailed out into the Atlantic Ocean and went north to get tin from Britain.

“Both Rome and Carthage wanted to own the islands in the blue waters off the coast of Italy, especially the island of Sicily (sĭ’sĭ-lĭ), for both cities wanted to control the trade of the Mediterranean Sea. That was why fighting broke out between them before Hannibal was born. Rome won that first war, but both cities spent twenty years getting ready for the next one.

“It was during this time that Hannibal’s father had him make a solemn promise before the altar of a temple in Carthage never to be a friend of the Roman people. That was when he was only about nine years old. A few years later his father, who was training the natives of Spain to be soldiers in the army of Carthage, took the boy with him to Spain.”

“In the silver mines of Spain, Carthage could find silver that would buy weapons and pay the soldiers,” said Lucius.

“Carthage did that very thing,” answered Tiro.



“And Hannibal grew up and was given command of the armies before the war with Rome began.

“Hannibal decided to fight the war in Italy, so he set out on the long, hard journey from Spain with a great army, supplies of food, many horses, and huge elephants. It was difficult to cross the rivers. The horses swam, and boats and rafts were made to carry the men, but the elephants did not like boats. Hannibal’s men had to build large rafts and cover them with earth and grass so that the elephants would not know that they were crossing a river. Climbing the Alps (älp)s mountains was a still harder thing to do. Men, horses, and elephants had to struggle up steep, icy paths while unfriendly tribes rolled great stones down on them or shot arrows from above. Many of Hannibal’s men died. The rest were worn and tired when the high, cold mountains were crossed and the army marched down into northern Italy.”

“How long was Hannibal in Italy?” asked Lucius.

“About fifteen years,” answered Tiro. “During that time, he won several battles and brought fear to the hearts of the citizens of Rome.”

“But he never attacked the city of Rome,” said Marcus. “Why didn’t he?”

“Because,” answered Tiro, “the people of Italy who had been conquered by Rome were fairly governed by the Roman people. They would not join

Hannibal's army, as he had hoped they would, and he could not get enough soldiers from Spain to attack Rome. At last the Romans elected a wise young consul named Scipio (sĭp'ĭ-ō) who cut Hannibal off from getting food supplies and new soldiers by taking Spain. Then he set sail with his Roman army for Hannibal's own country. When the Romans landed in Africa and marched toward Carthage, Hannibal was ordered to bring his army back and defend the city; but when he came back, Scipio defeated him."

"And ever since that time the Roman leader has been called Scipio Africanus (ăf'rĭ-că'nŭs)," said Lucius.

"What became of Hannibal after that?" asked Marcus.

"He had to leave Carthage because the Romans did not want him in the conquered city. He escaped to the East, but even there the Romans followed him. At last he took his own life."

"Did Hannibal ever fight Rome again before he died?" asked Marcus.

"Yes," replied Tiro. "Hannibal started a war, hoping to defeat Rome and free Carthage, but the countries that helped Hannibal were defeated and brought under the rule of Rome."

"But Rome rules them well," declared Lucius.

“Yes,” agreed Tiro, “Rome gives the lands about the Mediterranean better laws and more peace and order than they had under their own rule.”

### THINGS TO TELL

1. What did you learn about the Phoenicians from an earlier chapter in this book?
2. What was the chief reason for the wars between Rome and Carthage?
3. Why did the people of Italy refuse to help Hannibal?
4. How did Rome come to govern many lands around the Mediterranean Sea?
5. What did Roman rule do for many conquered lands?

### THINGS TO SHOW ON THE MAP

1. Point out, on the map in your classroom, the location of Carthage; of Rome; of Spain; of Sicily.
2. Imagine that you were a soldier in Hannibal's army. Tell your classmates about your march from Spain into Italy, showing on the map the route by which you came.

## CHAPTER XLVIII

### How Two Romans Gave Their Lives for Good Government

On their way home from a walk in the country one evening, Tiro told the Roman boys the story of how the Gracchus (gră'kūs) brothers had tried to protect the rights of the common people of Rome.

Noticing many wagons of grain blocking the city gate, Marcus had asked, "Where did all those wagons come from, Tiro? What is in them? Where are they going?"

"Those are grain wagons coming in from the harbor," explained Tiro. "Your father said this morning that the grain fleet from Egypt was expected today. This grain has been shipped across the sea, and now the wagons are carrying it into the city."

"Will the city need all that grain?" asked Marcus.

"It will need more than that if the poor are to have enough bread," answered Tiro. "Do you not know that there are hundreds of poor in the city, people so poor that they would starve if the city did not give them food?"

"Tiro, why are there so many poor people in Rome when Rome is so rich?" asked Lucius.

"It is true that many Roman citizens are very poor," agreed Tiro. "They were made so by the conquests which gave Rome her wealth. Do you remember pointing out on the map, the other day, all the countries around the Mediterranean Sea that Rome governs?"

"I can name them," said Marcus. "Rome governs all of Italy, all of the lands Carthage once ruled, Greece, Egypt, and the lands around the east end of the Mediterranean. But, Tiro, why would conquering other countries make the people of Rome poor?"

"Because," replied Tiro, "in order to gain all of these lands, Roman citizens had to serve for years in the army far from their homes. Many of these Roman soldiers were farmers. While they were gone, their farms were cared for by those who could not serve in the army. The old men, the children, and the women did the farming until the wars were over. When the Roman soldier returned to his small farm, he found that he could no longer sell the grain that he raised to the people who lived in the neighboring towns or to those who lived in the city of Rome."

"Why not?" asked Marcus. "People must have bread to eat."

"True," agreed Tiro, "but some of the lands that Rome conquered had rich soil in which large crops of grain grew. This foreign grain could be shipped

to Rome and sold more cheaply than the grain that was grown in Italy. The farmers in Italy could not sell their grain, so they had no money. Many of them borrowed money from some rich noble who lived near them. When the farmer borrowed the money, he gave the noble the right to take the farm if the debt was not paid. Every year things grew worse. The farmer could not sell his grain, so he could not pay the interest on the money that he had borrowed. At last, when the debt was due and he had nothing with which to pay, he lost his farm. The noble did not raise grain on this new farm of his. He knew he could not sell it, because the grain from Egypt and other lands was so much cheaper. He, therefore, turned his land into sheep pastures and bought slaves to care for the sheep."

"Tiro, do you think that is how Grandfather got his big sheep pastures?" asked Lucius.

"Your father says so," answered Tiro.

"What did the poor farmers who lost their farms do?" asked Marcus.

"Many of them moved into the city of Rome, hoping to find work," answered Tiro, "but again they were disappointed, because slaves were doing the work of the city."

"I never thought of that before," said Lucius. "A slave cuts my hair; slaves work on Father's farms;



Hundreds of prisoners marched in this Roman triumph. Roman generals brought home so many prisoners of war to work as slaves that poor people in Italy found it hard to get work.

slaves do all the work in the house; Father's secretary is a slave; and even you, Tiro, are a slave. You don't seem like one," he added quickly, seeing the sad look on Tiro's face. "You won't be a slave when we are grown up. You will be free. I heard Father tell Mother that he had put that in his will."

"It must be hard to be a Roman and be poor," said Marcus.

"Giving grain to the poor is an old custom," said Tiro, as they followed the last of the wagons through the gate. "It began when the two Gracchus brothers tried to help the poor in Rome."



Here a slave watches sheep in the pasture of a rich landowner in Italy. The man plowing in the field beyond is not a slave, but he is not free to leave this land which he once owned. He became so poor that he gave his farm to his rich neighbor and promised to work on it always for the right to live there.

“Do you mean Tiberius (tī-bē’rī-ŭs) and Caius (kā’yŭs) Gracchus?” asked Lucius. “They were the grandsons of Scipio, weren’t they?”

“Yes,” replied Tiro. “The two grandsons of the great general who defeated Hannibal became as famous as their grandfather, though in a different way. Their mother called them her jewels, and brought them up to love justice and to serve the Roman Republic.

"These brothers knew that after Rome had conquered the lands around the Mediterranean Sea many of the Romans grew rich, but many poor citizens could not find work. Today Augustus has the poor cared for, but then they had to help themselves or starve. Tiberius Gracchus thought the government ought to do something for the poor Roman citizens who had lost their farms. He knew that they could not find work on the farms of the rich landowners, because the rich had slaves to do their work. They could not get work in Rome, either, because it was cheaper to have slaves.

"Do you remember," asked Tiro, interrupting his story, "what office was created so that the rights of the common people would be protected?"

"Tribune," shouted both boys.

"Right," said Tiro, continuing. "Tiberius Gracchus was elected tribune, and he wanted to get the lands which belonged to the state divided into small farms and given to the poor farmers. When the law was passed, the rich men, who had been using these government lands for themselves, were very angry. The next time Tiberius tried to be elected tribune, he was killed by his enemies.

"Ten years later, Caius Gracchus, the brother of Tiberius, was made tribune. One of the first things that Caius did was to have the land law restored.

Then the public lands were given to the poor farmers. Caius also sold grain at a low price to the poor. That started Rome buying grain for the poor.”

“Was Caius Gracchus killed too?” asked Marcus.

“Yes,” answered Tiro. “Both brothers failed in their attempt to change the laws so as to make it easier for the common people to earn a living; but, at least, they showed that something ought to be done for the poor. The Roman people still suffer from the evils that these brothers tried to cure.

“Giving food to the poor without making it possible for them to earn a living has some bad results, as Rome found later. The poor citizens could vote. A man who wanted an office could gain their votes by giving them food and free tickets to games and shows. For some years, many offices in Rome were held by men who were more eager to have power than they were to use it well. They were no longer willing to serve Rome as Cincinnatus had done.”

“Augustus gives grain to the poor,” said Lucius.

“He does,” replied Tiro, “but because some people who are not poor have asked for free grain, he has ordered that only those who really need the free grain may have it. There are a good many who need it, however, and so Rome must import a large quantity of grain, even more than we saw in the wagons at the city gate.”

## THINGS TO TELL

1. Why did Rome not buy grain from the farmers near Rome?
2. From what country did Rome import her grain?
3. Why did the common citizens of Rome begin to vote for men who did not govern honestly?
4. If the people of the United States should buy all their grain from a foreign country, what would happen to many western farmers?
5. Does your city or town do anything to help the poor? Why?
6. Do you admire Tiberius and Caius Gracchus? If you do, tell why.
7. Would a good citizen sell his vote for grain or for theatre tickets? Explain your answer.

## THINGS TO DO

1. Draw across your paper a line of Roman carts such as brought the grain to the city.
2. Make a Roman cart out of pasteboard or out of soap.
3. Imagine that you are a poor citizen of Rome. Explain to your classmates why you wanted Caius Gracchus for tribune.
4. In the time of Tiberius and Caius Gracchus many free men were out of work because slaves were used. Today, in this and other countries, many people are out of work. Give three reasons why this is so.

## CHAPTER XLIX

### How Julius Caesar Ruled the Roman Empire

Marcus was lying on the grass in the court, feeding his pet parrot. Near him sat Lucius reading Julius Caesar's book about his wars.

"Listen to this, Marcus," said Lucius, and he read part of a speech that Caesar had made to his men just before they marched against the Germans.

"You read that very well," said Tiro, who had come into the court while Lucius was reading aloud. "But why not read the speeches of Cicero (sīs'ě-rō) which your father gave you yesterday? They are worth reading, for Cicero knew how to use the Latin language."

"I did begin to read Cicero, but I like this book better," replied Lucius.

"Why?" asked Tiro.

"Because it seems that Caesar takes you right with him wherever he is," answered Lucius. "I like to read how he brought peace among the border tribes, and carried Roman roads and Roman law north to the Rhine River."

"Caesar wrote that book while he was governor of Gaul (gôl). He sent it to Rome because he wanted the people at home to know what he was doing so that they would not forget him," replied Tiro. "He wanted to be elected consul."

"I don't see how such a great man could be forgotten," said Marcus, tossing the last of the crumbs to his parrot.

"He was just beginning to be well known when he wrote that book," replied Tiro. "When I was a little boy," he added, "my father used to tell me about the time when he saw Caesar with the Roman army. Caesar rode a great horse and all the people crowded to do him honor. He had just pardoned the Roman citizens who had fought against him."

"Why should Caesar pardon citizens who fought against him?" asked Marcus in surprise.

"Caesar was a great statesman," answered Tiro. "He wanted the friendship of the Roman citizens. He also wanted more people to have citizens' rights, so he gave citizenship to many people in lands Rome rules outside of Italy. Men were very proud to be Roman citizens, and they gained the protection of Roman law and the Roman courts.

"Caesar planned to give good government to all the lands ruled by Rome. He wanted the Roman laws to be the same everywhere that Rome ruled, and he

wanted them collected and written so that all could know what the law was."

"Father says that Julius Caesar was one of the greatest Romans that ever lived and one of the few men who knew how to rule the many lands that Rome has conquered," interrupted Lucius.

"He was," agreed Tiro, "and Augustus is another. The people living in the lands conquered by Rome are happier than they have been for a long time. Their taxes are lower, and the governors who rule them are taken out of office if they are cruel or unjust. Before Caesar's time the governors sent out by the Senate did not have to treat the people well. That is why Caesar and Augustus have chosen the governors themselves. Now the people in every country Rome rules have better government than they ever had before."

"Did Caesar do anything for the poor?" asked Lucius.

"Before Caesar became head of the Roman state, he bought the votes of the poor by giving food and shows to the poor citizens, as men who ran for office before him had done," answered Tiro. "Afterwards, he still gave them free shows and free grain. He tried, also, to find work for many of them.

"The new buildings he started in Rome gave work to many of the unemployed. You know that some of

those buildings have been completed by Augustus."

"I know," interrupted Marcus. "Caesar began the great business hall and the new senate house."

"Caesar ordered new roads built leading to Rome making it easy to go from the Capital to all important cities," Tiro continued. "He also planned colonies for men who could not find work at home. One of these colonies was to be where the city of Carthage stood before it was burned."

"Carthage had a good harbor. A Roman colony there might grow rich on trade," said Lucius.

"So Caesar thought," replied Tiro, and went on. "Caesar did other things. He changed the calendar and made it much like the calendar of Egypt. He used the Egyptian calendar of 365 days, but he added a day every fourth year. It was then that the Senate voted to name one month after Julius Caesar."

"What was his greatest plan?" asked Marcus.

"It may be hard for you to understand," said the young Greek teacher, looking down at the small Roman boy, "but Julius Caesar was a great Roman because he planned the Roman government so that all of the people looked to it for order and a just rule. He was able to carry out only part of his plans because he was killed by those who thought he had too much power, but his work was not lost. Augustus is carrying out many of Caesar's plans."



Jesus lived in Augustus' time and was tried by a Roman governor during the rule of the next emperor.

"It was fortunate that Augustus was Caesar's nephew, wasn't it, Tiro?" said Lucius thoughtfully.

"It was," agreed Tiro. "Caesar began to make the Roman state into a great, well-governed empire. Augustus is going on with his work. No country has ever had greater rulers."

## THINGS TO TELL

1. Who was Cicero?
2. Who was Julius Caesar?
3. Who was Augustus?
4. How did Caesar try to help the poor people of Rome?
5. Tell why we admire Julius Caesar.
6. In what two ways did good roads help Rome? How do good roads help us?
7. Name five gifts that the Roman people put into the world's treasure chest under the leadership of Julius Caesar and Augustus?

## LOOKING AT MAPS AND PICTURES

1. Point out on your map, the lands that were ruled by Rome in the time of Julius Caesar.
2. If you can get Haaren and Poland's book, *Famous Men of Rome*, from your library, you will find some interesting pictures of Julius Caesar on pages 181, 186, 191, and 199. Perhaps you can read the story beginning on page 181, or have some one read it to you.

## THINGS TO DO FOR UNIT ELEVEN

1. Read, or have some one read to you, any of the following stories that you may find in the library.  
Baldwin, James, *Thirty More Famous Stories Retold* (American Book Co.), pp. 205-215. The story of Hannibal.

Baldwin, James, *Fifty Famous Stories Retold* (American Book Co.), pp. 85-87. A story of the mother of the Gracchus brothers.

Haaren, John H., and Poland, A. B., *Famous Men of Rome* (American Book Co.), pp. 181-203. The story of Julius Caesar.

2. On the map you made for Unit Ten, locate Carthage, Spain, Sicily, Gaul, and the Rhine River.

3. Remember to add any new words you have learned in this unit to your list of English words which came from the Latin.

4. Arrange in your notebook any pictures you may have collected.

### A SHORT STORY OF UNIT ELEVEN

Write on a page of your notebook the following story of the unit, filling in the blank spaces with the needed words. Do not write in *this* book.

HOW THE \_\_\_\_\_ LEARNED TO \_\_\_\_\_ A  
GREAT \_\_\_\_\_

In the early days of Rome, the Romans knew what it meant to be a good citizen.

The city had at first been ruled by a \_\_\_\_\_, but the people had driven the \_\_\_\_\_ out and set up a \_\_\_\_\_. Two \_\_\_\_\_ elected by the \_\_\_\_\_ ruled the city, and the laws were made by the \_\_\_\_\_. Such men as Cincinnatus, who was \_\_\_\_\_ of Rome several times, served their government well.

For a time, only the \_\_\_\_\_ could hold \_\_\_\_\_. Then the Senate did not make fair \_\_\_\_\_, and the rights of the \_\_\_\_\_ people were not protected by the government. Later the \_\_\_\_\_ people were given the right to elect two officers called \_\_\_\_\_, who could \_\_\_\_\_ acts that wronged the people. Finally, all Roman citizens were given the right to hold \_\_\_\_\_, and the Roman people made good laws and governed themselves more wisely than any other people of their time.

As the years passed, the Romans conquered more and more lands, for in those days people were often at war. First they gained control of Italy. Then because both Rome and \_\_\_\_\_ wanted to control the \_\_\_\_\_ in the Mediterranean Sea, the Romans fought with the great trading city of \_\_\_\_\_ and took her lands. This gave Rome many lands around the west end of the \_\_\_\_\_ Sea. When the great leader, Hannibal, got some of the countries around the east end of the \_\_\_\_\_ Sea to help \_\_\_\_\_ against \_\_\_\_\_, the Romans conquered them, also.

Many of the Roman citizens came home from years of fighting in distant lands to find themselves ruined. It had become cheaper to get \_\_\_\_\_ from some of the conquered countries than to \_\_\_\_\_ it in Italy. When farmers in Italy could not \_\_\_\_\_ their grain, they had no \_\_\_\_\_ for taxes. When they borrowed money and could not pay, they lost their \_\_\_\_\_. Rich men often turned these

farms into \_\_\_\_\_ and bought \_\_\_\_\_ to care for their \_\_\_\_\_. Then the poor citizens, having neither \_\_\_\_\_ nor work, went to the city. Such wise Romans as the Gracchus brothers tried to have the \_\_\_\_\_ lands given to these poor citizens, and they did succeed in getting the city to sell cheap \_\_\_\_\_ to the poor. It was hard to have good \_\_\_\_\_ when the poor people of Rome voted for men who gave them free shows and saw that they had \_\_\_\_\_ to eat.

Seeing that the Republic no longer worked well, Julius \_\_\_\_\_ made the government into an \_\_\_\_\_. He made many of the people in the lands outside of Italy \_\_\_\_\_ so that they had the protection of the Roman \_\_\_\_\_. He ordered \_\_\_\_\_ built so that it would be easy to travel from \_\_\_\_\_ to all the important \_\_\_\_\_, and he started many new \_\_\_\_\_ in Rome. This gave \_\_\_\_\_ to some of the poor citizens. He had many good \_\_\_\_\_ passed. One of them changed the \_\_\_\_\_ making it like the \_\_\_\_\_ one except that one day was added every \_\_\_\_\_ years. He planned to give order and a just rule to all the lands controlled by \_\_\_\_\_.



Here the Romans are building a bridge along one of their great paved roads. In the distance an aqueduct crosses a valley. Notice how many arches there are.

## UNIT TWELVE

### Living Under the Best Government People Had Yet Known

For five hundred years or more after Julius Caesar and his nephew, the great Augustus, had made Rome into a strong empire, it was well to be a Roman citizen. The Roman laws were the best that people had known up to that time, and they protected Roman citizens in all the far off places of the Empire. The dark-eyed Egyptians and the blue-eyed Germans were proud to be called Roman citizens, and to live in the great Roman Empire.

These two stories tell about the life people lived long ago under the best government that had yet been given to the world:

Necho, an Egyptian Citizen of the Roman Empire  
A Young German in the Roman Empire

#### CHAPTER L

### Necho, an Egyptian Citizen of the Roman Empire

The young Egyptian soldier, Necho (nē'kō), kept the little donkey that he was riding up to its greatest speed. It was late afternoon and he was in a hurry

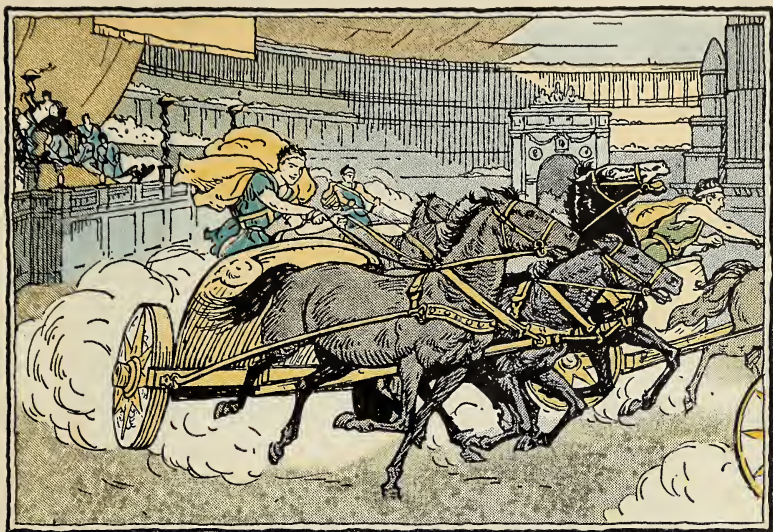
to reach his home village on the Nile. Necho had news. He was going on a long journey, and he was eager to tell his family about it. Besides, he could leave his army duties for two days only, and he wanted to spend every possible minute at home. He made the little donkey trot faster and faster.

At last he reached the small house of sun-dried brick which was home to him. "I can stay until tomorrow afternoon," he told his mother, who hurried to meet him. "Then the good Emperor Marcus Aurelius (ô-rě'lī-ūs) has ordered our army division to Rome. From Rome we go to the Danube River to defend the border walls against the Germans. You know," he added, seeing tears in his mother's eyes, "that I have wanted to go to Rome for a long time, and this is my chance. Besides, I will send you a letter."

"You cannot write, my son," said his mother, sadly, "and I cannot read."

"There are letter writers who can be hired to write letters and others who will read them," answered Necho. "Let us be happy while I am here. What shall I bring you when I come back? A piece of silk?"

"Silk is for fine ladies," replied his mother, but she smiled as she went to bake the barley cakes for the evening meal.



Necho wanted to see the chariot races in the great Circus in the famous city of Rome.

Soon Necho's father returned from the shop where all day he shaped yellow gold into rings and bracelets for the rich people of Egypt and of the other great lands ruled by Rome. As the family sat down to their meal of fish and turnips and barley cakes, Necho again told how the Emperor had ordered him to Rome and then to the northern border of the Empire. Long after the sun had set, the young Egyptian still sat talking with his father about what he would see on his travels.

The next morning Necho said good-bye to his mother and his small brother and sister. He stopped

a moment at the shop for a last word with his father. Then he hurried the donkey down the dusty road.

That evening, he went aboard a ship in the harbor of Alexandria. All night it lay at anchor, while the light from the great lighthouse shone far out across the harbor. The ship was loaded with grain, linen, and paper, as well as with several hundreds of soldiers. Early in the morning, the rowers at the long oars pulled the ship slowly out of the harbor. Then sails lifted in the wind, and the ship moved swiftly out to sea.

"We are on our way, Sem (sēm)," said Necho to one of the soldiers from his village, as the two young men watched the white buildings of Alexandria growing more and more distant.

"I am almost sorry there are no pirates," said Sem. "A battle with pirates would be exciting."

"Pirates would not help the commerce of the Empire," answered Necho. "Look at those ships," he continued, pointing to the many sail boats on the sea. "Think of the goods that they carry: cotton and jewels from India; grain and paper and glassware from Egypt. Those are only a few of the ships that carry the wealth of the Empire across the Mediterranean. And besides, there are more than a hundred trading ships that make regular trips across the Indian Ocean carrying cotton, silk, and jewels from

the East to the harbors on the Red Sea. You have seen the camel caravans bringing such goods into Alexandria."

"You are right, Necho," said Sem. "Perhaps, some day we may both be merchants. Then we shall be glad that Rome has cleared the sea of pirates."

After days of fair sailing, the ship reached Italy. It entered a busy port, and the soldiers marched into the great capital of the Empire. When Necho and Sem were both free for a day, they went to see the wonders of Rome.

"It is a much larger city than Alexandria," said Necho, as they came down from Capitol Hill, "and each emperor seems to add finer marble buildings."

Just then they passed a young Roman soldier, who looked at their uniforms and spoke to them. "Are you from Egypt?" he asked.

"Yes," replied Necho, "we are Roman citizens in the army sent to defend the Danube border against the Germans. We have one day in which to see Rome. Can you tell us some of the places we ought to visit?"

"I can show you some," said the young Roman. "Here is the new Forum built by the Emperor Trajan (trā'jăn). This building," he continued, pointing to a long hall, "is a new business hall, and this tall column is Trajan's column. The pictures carved on it tell the story of his wars."

"What are those buildings on each side of the column?" asked Necho.

"Those are libraries," answered the Roman. "One has Latin books in it and the other Greek books. Can you speak Greek?"

"I speak Greek better than I do Latin," answered Necho. "I hope my Latin will be better before I return home."

"What is that building with the dome?" asked Sem.

"It is a temple for the worship of all the Roman gods," was the answer. "It is called the Pantheon (păn'thē-ŏn)."

"Is that great round building the Colosseum (kôl-ŏ-sē'ŭm)?" asked Necho, pointing to the east end of the Forum.

"Yes, you must go there to the free show the Emperor is giving for the citizens. It is too bad that you will miss the chariot races tomorrow, but this afternoon you can see a fight between trained gladiators (glăd'ĩ-ā-tôrs). There will be fights between fierce lions from Africa, too. Don't miss it. All Rome will be there, except the Christians."

"The Christians? Who are they?" asked Sem.

"They are a group of people who believe in only one God," said the young Roman. "My sister is a Christian. She says that, long ago, when Augustus



Many people became Christians in the later days of the Roman Empire. Here is Paul, a Roman citizen and one of Jesus' greatest followers, preaching to the poor.

ruled the Roman world, a child was born in a village in Palestine. The child's name was Jesus. When He grew to be a man, He taught people to love one another and to be kind to each other. Men killed Him; but they say He still lives. Poor people and slaves, as well as many Romans, worship Him. My sister will not go to see men and animals kill each other since she has become a Christian."

"I have heard of Jesus before," said Necho. "There are some in Egypt who worship Him."

"I must leave you here," said the Roman, "but we may meet again. I, too, have been ordered to

join the army on the border. The Germans there are getting dangerous."

"We shall look for you," Necho called after him as he went swinging away.

The two Egyptians went on down the street. At a corner, a man cried, "Your picture painted, good sirs! Send your picture home to your mother!"

The boys stopped. "My mother would rather have a picture of me than anything else," said Necho.

"And besides," laughed Sem, "we have on our new uniforms."

They found that they could pay the price, and then each boy stood while the painter painted his picture on a thin piece of wood.

"This hot sun has made me thirsty," said Necho while they were waiting for the painter to finish Sem's picture.

"There is cool water in that jug. Help yourself, my young master," answered the painter. "That water is brought from the hills over forty miles away by a great aqueduct," he explained, as Necho took a long, cool drink. "Rome has plenty of water because the Emperors have built fine aqueducts."

"This evening," said Necho, when the two pictures were finished and paid for, "we must find a public letter writer and have him write a letter home. We can send the pictures with the letter.

But now let us get some bread and dates for lunch. Then we can spend an hour at one of the public baths before we go to the show in the Colosseum."

The next morning with the sun shining on their spears, the young Egyptians marched out of the city. As they went toward the north over one of the great paved roads that helped to bind the Empire together, Necho thought, "At last I have seen the wonderful city of Rome."

### THINGS TO TELL

1. Name three important things that the two Egyptian soldiers saw while they were in Rome and tell the use of each.
2. What were the chief amusements of the Romans?
3. Give two important uses of the Roman roads.
4. Who was ruler of Rome when Jesus was born?
5. How many years have passed since the birth of Jesus?
6. What great idea did Jesus put into the world's treasure chest?

### THINGS TO SHOW ON THE MAP

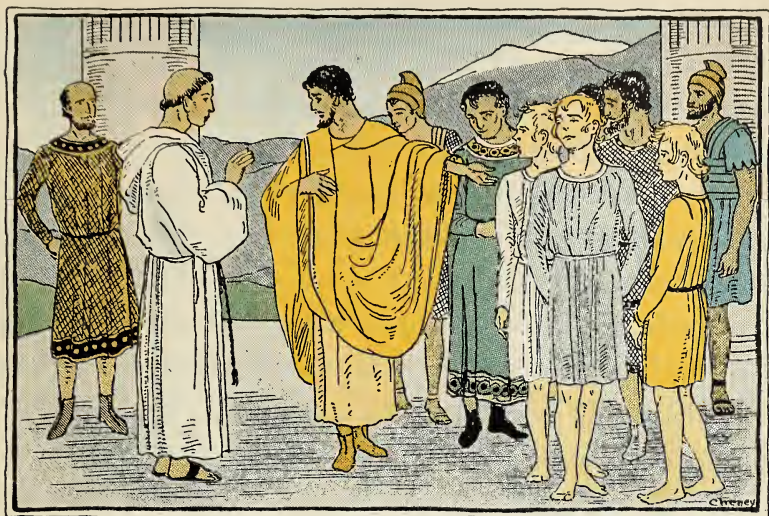
1. Point out on your map the route that the Egyptian soldiers might have taken in going from Alexandria to the Danube River.
2. Point out on your map the town where Jesus was born.

## CHAPTER LI

### A Young German in the Roman Empire

Karl was a tall, blue-eyed German boy. When he was at home, he lived with his father and mother and his little sister in the great city of Constantinople, where the Roman Emperor Justinian (jŭs-tĭn'ĭ-ăn) ruled. This was about five hundred years after the time of Augustus, and Rome was no longer the capital of the Empire.

Karl's great, great, great-grandfather had been a chief of one of the German tribes who lived beyond the Danube River. The Germans of his day could neither read nor write. They did not know how to build roads or bridges or marble buildings as the Romans did. Their wealth was in flocks and herds. They lived in villages, in huts, and farmed the fields about them. When they needed to find better pastures, they took their old men and their women and children in heavy wagons and moved to better land. The shepherds drove the cattle and sheep, and the fighting men protected the whole tribe. Finally, many of these Germans crossed the Danube River and settled within the Roman Empire. When Romans refused to live the hard life of a soldier in distant countries, the Roman emperors were glad to



When he saw these fair-haired boys being sold as slaves in the Forum of Rome, a Christian named Gregory asked where they came from. He was told that they belonged to a German tribe called the Angles (English).

hire tall, strong Germans to fill the ranks of the Roman army.

It happened that Karl's father was a Roman citizen and an officer in the Roman army, and Karl was acting as his father's army servant. The Emperor had sent his army to Italy and conquered the kingdoms that different tribes of Germans had made there. The army was in camp not far from Rome, the old capital of the Roman Empire.

When Karl was sent by his father with a message to Rome, he took with him as a guide a young

Roman named Sextus (sěx'tūs). Both young soldiers were Christians, for the temples of the old gods had been closed everywhere in the Empire for more than a hundred years. At home, Karl went with his family to the great new church of Saint Sophia that the Emperor had built a few years before. Karl never tired of looking at the beautiful pictures on the walls and up into the great dome which formed the roof. Sextus said that the buildings used as Christian churches in Rome had once been Roman business halls.

The two young men met many travelers, for they were on one of the well-paved roads for which the Roman Empire had long been famous. At noon they stopped in a village to eat lunch and to let their tired horses rest.

"I like the life of a soldier," said Karl, throwing himself down in the shade of a large tree. "I hope some day to be an officer, as my father is."

"I would much rather be a soldier than join the crowd of idle poor in Rome," answered Sextus, "or than work all my life for nothing on another's land."

"Sextus, what does your father do?" Karl asked.

For a moment Sextus did not answer. Then he said, "Karl, my father is a servant for the rest of his life. So was I, but I ran away and joined the army division that your father commands."

"I am sorry," said Karl. "Was your father born a servant?"

"Yes," answered Sextus, "but my grandfather wasn't. He had a small farm here in Italy. It was hard to pay taxes. He had little money and had to pay in grain. At last, soldiers came and took the crops. He had not even enough left for food. Many of his neighbors went from their farms to Rome or to some other city."

"What did they do in the cities?" interrupted Karl.

"They ate the free bread and drank the free wine that the city provided," replied Sextus. "But my grandfather would not do that. He gave his farm to a rich neighbor for the right to live on it. Our family will always have to stay and work on the land all their lives, and their children after them."

"Couldn't your father work in Rome?" asked Karl.

"Even I can't get work in Rome, and I am young and strong," replied Sextus, bending a brown arm.

"In Rome," he continued, "the owners of the workshops cannot sell their goods because so many people are out of work and have no money. Besides taxes are so heavy that men cannot pay them, even when the new tribes of Germans who have come to Italy do not take or destroy the property of poor Romans. Common people like me and my family

have hardly been able to make a living for many, many years."

"My father will help you succeed in the army," said Karl. "He is kind and has authority."

"Do you think he will?" asked Sextus.

"I am sure he will," answered Karl. "Father believes in Jesus' teaching that men ought to love and help one another."

"It seems," said Sextus, "that the law should prevent a free man from becoming a servant for the rest of his life."

"I have been told," answered Karl, "that the Emperor Justinian has a group of lawyers collecting and arranging all the laws of the Empire so that everywhere they will be the same, and all parts of the Empire will be ruled alike."

"If the Emperor will put an end to wars in Italy," said Sextus getting ready to mount his horse, "that will help the poor. Do you suppose he can unite the Empire and make it strong again as it was in the time of the great Augustus?"

"I do not know," answered Karl, mounting his horse, "but my father says that the collecting and arranging of the laws is a great work."

Neither of these young soldiers could know, as they started off down the Roman road, that Justinian's collection of laws would be of use to govern-

ments hundreds of years after the Roman Empire had come to an end.

### THINGS TO TELL

1. Give one reason why Romans did not wish to be in the Roman army.
2. Explain how many Roman farmers lost their land.
3. Can you give a good reason why free Roman farmers, raising crops for themselves and others, made more desirable citizens than the people who depended on the government to give them food?
4. Give two reasons why Roman taxes were high.
5. Why was Justinian's collection of laws a good gift for the world's treasure chest?
6. Who passed the gift of Christianity on to the German people?

### THINGS TO DO

1. Point out on your map the city where Karl's family lived.
2. Point out the Danube river near which Karl's people had once lived.
3. The people of England, the Scandinavian countries, and Germany are descended for the most part from the early Germans. Point out on the map the countries where these people live now.
4. Imagine that you are Sextus. Tell your classmates how you happened to join the army.
5. Write a list of things that were going on but were not good for the Roman Empire.

6. Write a sentence telling of two conditions today that are like those of the Roman Empire.

7. Give the meaning of the word *tax*. Make a list of three things for which people in the Roman Empire paid taxes. Then make a list of five things for which people today pay taxes.

### THINGS TO DO FOR UNIT TWELVE

1. Read, or ask someone to read for you, any of the following stories that you may find in the library or that you or your friends may have.

Haaren, John H., and Poland, A. B., *Famous Men of Rome* (American Book Co.), pp. 242-253. The story of the Roman Emperor Marcus Aurelius.

Haaren, John H., and Poland, A. B., *Famous Men of the Middle Ages* (American Book Co.), pp. 71-79. A story about the Roman Emperor Justinian.

*A First Bible* (Oxford University Press), pp. 57-107.

You will enjoy the pictures made by Helen Sewell for these stories of the life of Christ in the Roman Empire.

2. Ask your teacher if you may post on the bulletin board the best pictures you have found showing the gifts of Roman times to the treasure chest of the world.

3. Perhaps you can post on the bulletin board your list of English words which have come down to us from the Latin.

# PART FOUR

## THE ROMANS WHO GAVE THE WORLD GOOD LAWS AND GOVERNMENT

### UNIT 12

### LIVING UNDER THE BEST GOVERNMENT THE WORLD HAD KNOWN

500 A.D.  
TO ABOUT

DOMED CHURCH OF ST. SOPHIA, CONSTANTINOPLE



JUSTINIAN'S LAWS



GERMANS  
IN ITALY

AQUEDUCT



GREAT  
BUILDINGS

### UNIT 10

### ROME IN THE GREAT DAYS OF AUGUSTUS

STORY OF ROMULUS  
AND REMUS

14 A.D.  
TO

VIRGIL



WROTE HIS AENEID

LIVY'S HISTORY



30 B.C.



ORGANIZATION OF THE ROMAN EMPIRE



BEGINNING OF CHRISTIANITY

### UNIT 11

### HOW THE ROMANS LEARNED TO GOVERN A GREAT EMPIRE

CAESAR BUILT PAVED ROADS, BRIDGES, AND BUSINESS HALLS



CAESAR HAD SENATE ADOPT THE EGYPTIAN



CALENDAR

CAESAR BEGAN REFORM OF GOVERNMENT OF



THE ROMAN EMPIRE

CAESAR WROTE HIS FAMOUS



LATIN BOOK - CAESAR'S GALLIC WARS



FIRST GERMANS COMING INTO EUROPE

THE GRACCHI BROTHERS FOUGHT FOR THE RIGHTS OF CITIZENS



ROMAN SCHOOL BOYS STUDIED THE ODYSSEY TRANSLATED INTO LATIN



BY A GREEK SLAVE

ROMANS GAVE THE PEOPLE OF ITALY RIGHT OF CITIZENS



TO PROTECTION OF ROMAN LAW

FIRST WRITTEN ROMAN LAWS



12 BRONZE TABLES SET UP IN ROMAN FORUM

ROMAN



FARMER, GOOD CITIZEN, AND OFFICER IN CINCINNATUS' TIME

ROME, A REPUBLIC WHERE PEOPLE ELECTED OFFICERS AND MADE LAWS



ROMANS LEARNED TO COIN MONEY



FROM GREEKS

ROMANS BEGAN USING WEIGHTS AND MEASURES



GREEKS HAD LEARNED IN ASIA

ROMANS LEARNED THE ALPHABET

LATIN ALPHABET-A B C D E F G H I L M N X O P Q R S T

FROM GREEK TRADERS

GREEKS TRADE BEAUTIFUL



ARTICLES FOR WHEAT AND OLIVE OIL IN ROMAN FORUM



ROMANS USED SQUARE BUILDINGS AND THE ARCH



TRADING GREEKS BUILD CITIES WITH BEAUTIFUL TEMPLES IN SICILY AND ITALY

ROME A MARKET PLACE FOR FARMERS



FROM LATIN VILLAGES ON HILLS ABOVE FORUM

CARTHAGE



THE PHOENICIAN TRADING CITY GROWING IN AFRICA



ITALIANS WANDERED INTO ITALY WITH THEIR HORSES, CATTLE, AND SHEEP

ABOUT  
2000 B.C.



LAKE DWELLERS IN NORTHERN ITALY USING BRONZE TOOLS

Follow the time line upward, starting at the foot of the page.

4. Perhaps your teacher will name a committee to pick out the best three maps of the Roman world made in the class. Post them on the bulletin board.

### A SHORT STORY OF UNIT TWELVE

Write on a page of your notebook the following story of the unit, filling in the blank spaces with the needed words. Do not write in *this* book.

LIVING UNDER THE BEST \_\_\_\_\_ PEOPLE HAD  
\_\_\_\_\_ KNOWN

For several hundred years after the time of Augustus, the good \_\_\_\_\_ and \_\_\_\_\_ of the \_\_\_\_\_ emperors kept peace and order in many lands. \_\_\_\_\_ citizens from far-off countries helped to defend the borders of the \_\_\_\_\_ against the \_\_\_\_\_ who tried to enter the Empire. From their distant homes many visitors came to the great capital city, \_\_\_\_\_. There they saw many beautiful \_\_\_\_\_ and went to see wild \_\_\_\_\_ and trained \_\_\_\_\_ fight in the great, round \_\_\_\_\_, or, perhaps went to a \_\_\_\_\_ race.

By the time of the Emperor Justinian, the Romans and many of the people they ruled had become \_\_\_\_\_ and believed in only one \_\_\_\_\_.

By then, also, the emperors had lived for some time in the city of \_\_\_\_\_ instead of Rome, and hired many \_\_\_\_\_ soldiers to defend the \_\_\_\_\_. The \_\_\_\_\_ had grown tired of living the hard life of the soldier in \_\_\_\_\_ countries.

More and more \_\_\_\_\_ farmers had lost their \_\_\_\_\_ because they had to pay high \_\_\_\_\_ to the government, and had no \_\_\_\_\_. Such poor people either went to the \_\_\_\_\_ where they were fed at the expense of the \_\_\_\_\_, or they gave up their \_\_\_\_\_ to some rich man who let them live on it if they would \_\_\_\_\_ for him the rest of their lives.

The Romans were losing control of the far-away lands they had conquered; but their \_\_\_\_\_ were so great that most of the important nations of today have learned something from the way that the Roman \_\_\_\_\_ was governed. The Emperor \_\_\_\_\_ is famous because he had his lawyers \_\_\_\_\_ and arrange the \_\_\_\_\_ of the Roman Empire.

The Romans passed on to us, too, the \_\_\_\_\_ they used in their buildings and the aqueducts that carried their \_\_\_\_\_. The many people of their empire learned to speak and write the \_\_\_\_\_ language which gave many words to the languages of today. And the Romans became \_\_\_\_\_, and passed the great teachings of \_\_\_\_\_ on to the modern world.

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## Pronouncing Key

In the index beginning on the next page, any proper name or any unusual word is pronounced by the use of the following signs:

ă as in at	ĩ as in it
ā as in face	ī as in mine
ä as in father	ö as in not
à as in ask	ō as in open
â as in ball	ô as in long
ě as in end	ōō as in too
ē as in be	ũ as in up
ẽ as in her	ū as in use
û as in turn	

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